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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

ALASKA: Rt. Rev. Dr. Peter T. Rowe.  
ARIZONA: Rt. Rev. Dr. Julius W. Atwood.  
ASHEVILLE: Rt. Rev. Dr. Junius M. Horner.  
EASTERN OKLAHOMA: Rt. Rev. Dr. Theodore P. Thurston.  
EASTERN OREGON: Rt. Rev. Dr. Robert L. Paddock.  
HONOLULU: Rt. Rev. Dr. Henry B. Restarick.  
IDAHO: Rt. Rev. Dr. James B. Funsten.  
NEVADA: Rt. Rev. Dr. George C. Hunting.  
NEW MEXICO: Rt. Rev. Dr. Frederick B. Howden.  
NORTH DAKOTA: Rt. Rev. Dr. J. Poyntz Tyler.  
NORTH TEXAS: Rt. Rev. Dr. Edward A. Temple.  
OKLAHOMA: Rt. Rev. Dr. Francis K. Brooke.  
PORTO RICO: Rt. Rev. Dr. Charles B. Colmore.  
PHILIPPINE ISLANDS: Rt. Rev. Dr. Charles H. Brent.  
SALINA: Rt. Rev. Dr. Sheldon M. Griswold.  
SAN JOAQUIN: Rt. Rev. Dr. Louis Childs Sanford.  
SOUTH DAKOTA:  
SOUTHERN FLORIDA: Rt. Rev. Dr. Cameron Mann.  
SPOKANE: Rt. Rev. Dr. Herman Page.  
UTAH: Rt. Rev. Dr. Paul Jones.  
WESTERN COLORADO:  
WESTERN NEBRASKA: Rt. Rev. Dr. George A. Beecher.  
WYOMING: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district, the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight.

## II. ABROAD

ANKING: Rt. Rev. Dr. D. Trumbull Huntington.  
BRAZIL: Rt. Rev. Dr. Lucien L. Kinsolving.  
CUBA: Rt. Rev. Dr. Hiram R. Hulse.  
HANKOW: Rt. Rev. Dr. Logan H. Roots.  
HAITI: Rt. Rev. Dr. Charles B. Colmore, in charge.  
KYOTO: Rt. Rev. Dr. H. St. George Tucker.  
LIBERIA: Rt. Rev. Dr. Samuel D. Ferguson.  
MEXICO: Rt. Rev. Dr. Henry D. Aves.  
SHANGHAI: Rt. Rev. Dr. Frederick R. Graves.  
TOKYO: Rt. Rev. Dr. John McKim.

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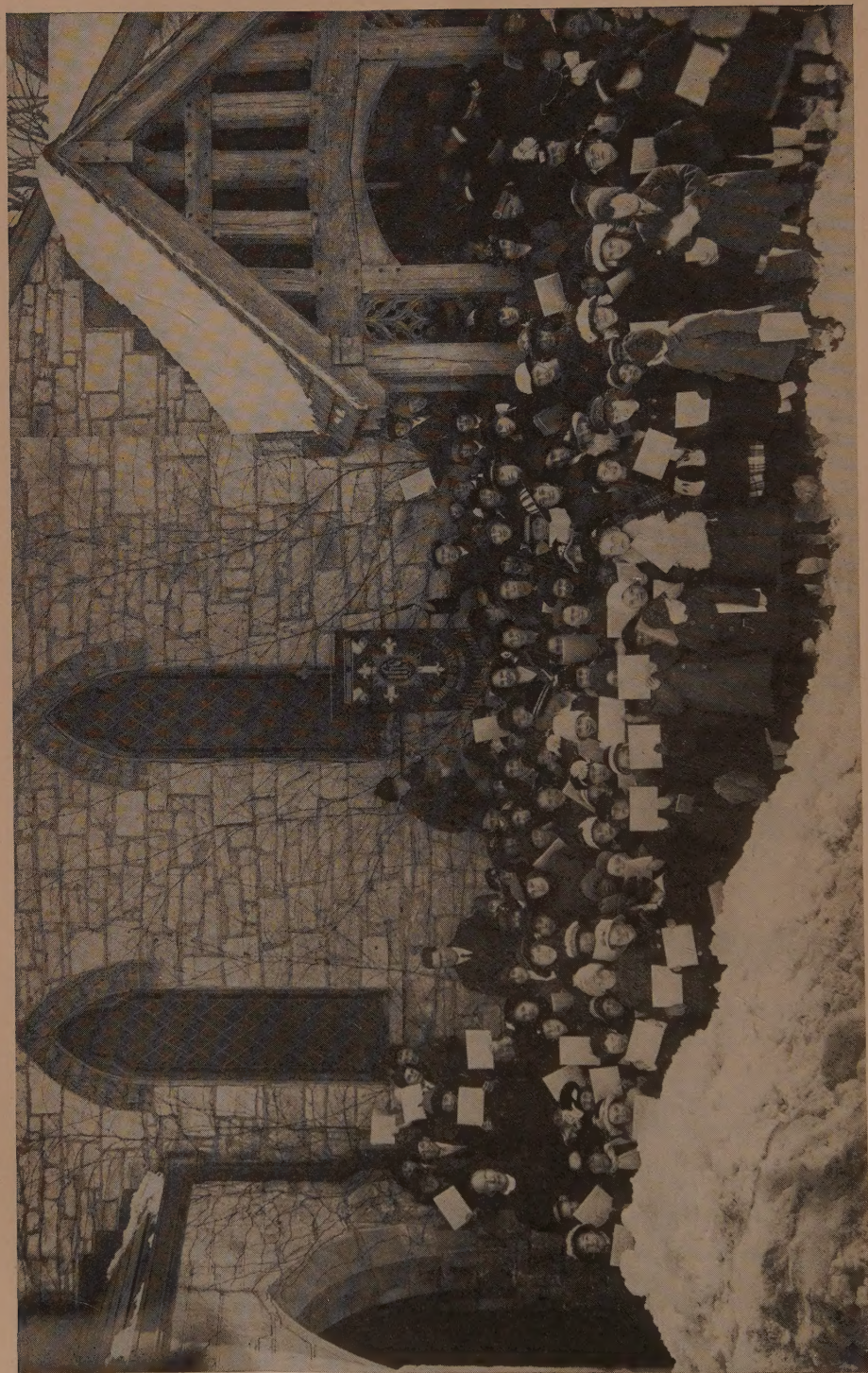
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THE SUNDAY-SCHOOL OF GRACE CHURCH, MANCHESTER, N. H., SETTING OUT TO SELL THE LENTEN OFFERING NUMBER OF THE  
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*For account see page 420*



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

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No. 6

## THE PROGRESS OF THE KINGDOM

**T**HE May meeting of the Board of Missions was one of unusual interest and importance. It was not only the time for the annual appropriations—always a season of heart-searching and earnest exhortations—but it was also practically the last meeting before the General Convention, and many matters of importance had to be taken up. While it is true that the Board will meet once more in this triennium, that meeting is to occur in St. Louis directly before the General Convention at which a new Board will be elected, and the present Board can then expect to do nothing but wind up its affairs.

### The May Meeting of the Board

The members of the Board were therefore asked to come prepared to spend two days at the May meeting in the consideration of the Church's business. Practically the whole of that time was consumed. It was on the whole a constructive meeting, pervaded by a tone of earnestness and sincerity. Unfortunately, owing to the fact that the annual conventions of some of the large dioceses—notably Massachusetts and Pennsylvania—were occurring simultaneously, several members were compelled to be absent. Notwithstanding this the representa-

tion was good. Twenty-six out of forty-five members were in attendance, representing all parts of the Church from the Atlantic to the Pacific.

### Concerning Panama

Three matters dealt with at this meeting seem to deserve special comment. The first, and that which aroused the largest interest, was connected with the late Panama Congress. That Congress, before adjourning, made arrangements for a Continuation Committee which was to consist of the already existing Committee on Co-operation in Latin-America, with added members. Each Christian body present was asked to arrange for the choice of one representative to serve on the enlarged committee. Bishop Brown, coadjutor of Virginia—formerly a member of the Brazil mission—was chosen by the committee during the session of the Congress and accepted his election. The President of the Board was also asked to request the Board of Missions to elect an additional member, and he had so notified the Board before its meeting. Presumably this would provide for two representatives of this Church on the Continuation Committee of the Congress.

But the representatives chosen by the Board had accepted their election

under a resolution which distinctly said that the Board's delegates were to go to the Panama Congress for conference only, without purpose, power or authority to commit the Board to plans of co-operation, and many Churchmen felt not only that representation on the Continuation Committee was in the nature of co-operation, but also that the bishop-coadjutor of Virginia, as an elected delegate bound by the instructions given, should not have accepted election as a representative of this Church.

In his opening address the president dealt with both these questions. He stated that he would at this time make no recommendation that a member on the Continuation Committee be elected. He also read a statement from Bishop Brown, who said: "I am not a member of the Continuation Committee as a representative of the Board but in my personal capacity, and I have no desire nor right to commit the Board of Missions or the Church in any scheme of co-operation whatsoever."

This seemed to dispose of the matter satisfactorily, yet in order that the positions of both Bishop Brown and the Board might be made perfectly clear, the following resolutions, recommended by a committee appointed to consider the various forms proposed, were adopted unanimously:

WHEREAS, the Board of Missions appointed delegates to the Panama Congress for the purpose of conference only, and

WHEREAS, the authority and powers of delegates of this Board expired with the Congress;

Therefore, the Board of Missions desires to record its judgment that the coadjutor bishop of Virginia, in accepting an appointment on the continuation committee, did so, as he himself has stated in writing, "not as the representative of the Board, but as an individual."

Thus did the Board make clear that it proposes to keep faith with the Church in carrying out the declaration made last October. The majority at that time were convinced that the Board had a right to participate in conference, and were disposed to maintain that right; but they then disclaimed any desire to enter into schemes of co-operation. It is to be hoped that the definite statement in the resolutions given above will reassure the mind of the Church on this matter, and will satisfactorily establish the good faith of the Board, while protecting Bishop Brown in his personal right to become a member of the committee. It would certainly seem that everything within reason has now been done to make this matter clear, and it is to be hoped that the somewhat acrimonious discussions of the past months may die away, lacking the material for controversy.

### Our Duty in Central America

The second outstanding feature was a recommendation contained in the president's opening address that a committee be appointed to consider and report upon the advisability of recommending to the next General Convention the establishment of a missionary district in Central America. It will be remembered that this matter has been discussed for some years, and bade fair to be adopted at a previous General Convention. Each year the ties which bind us to our Latin neighbors on the south grow stronger, while each year the influence and prestige of the Church of England in Central America grows weaker. In 1913 the Archbishop of the West Indies memorialized the Board of Missions with regard to a possible arrangement whereby we might take over the work in British Honduras. Up to this time, however, nothing definite has been decided. A committee will thoroughly investigate the matter and doubtless



discussion in the Church press and elsewhere will further educate and develop public opinion.

**How Much?** The third matter of serious business before the Board was, of course, the making of appropriations for the next fiscal year, beginning October 1, 1916 and ending November 1, 1917. Those who through a series of years have attended the May meetings of the Board will know about what was said and done. Always at this time of the year the possibility of a considerable deficit threatens, and the Board is constantly reminded of the fact. Always there are some who feel that we have reached the point where further expansion of the work is impossible, and where some hint of curtailment must be made unless the gifts of the Church are increased. Always there is an effort to cut down the estimates of the bishops to at least the figure already in force. And always there are some who believe that the Board is set to lead the Church and not to follow; that its duty is to get the money which it spends, rather than to spend the money which it may get; that "the income of the Board" is not some fixed sum which can be counted upon and appropriations made accordingly, but is in reality whatever the energy, determination and faith of the Church wills to make it.

Having listened to all these arguments, and been influenced more or less by all of them, the Board passed an appropriation amounting in round numbers to \$1,510,000. This exceeded the rate at present in force by \$8,716. By this action the Board declared its conviction that it is impossible to confine a living and growing work within the limits of the past; but also its conviction that it was bound, in view of present conditions, to exercise scrupulous self-restraint and rigid economy in making any advances. As a matter of fact the requests of the

bishops were \$100,000 larger than the amount appropriated.

The economy exercised by the Board is the more evident when it is realized that scattered through the budgets included in this million and a half dollars, there were items of increase which were made under definite rules governing the relations of the Board to its missionaries—items which are part of a settled contract, resulting from such matters as lengthened term of service, growing families of missionary children to be educated, etc. Such increased appropriations are absolutely non-scalable, unless the Board cancels or alters its agreements with its missionaries. The total of these increases amounted to something over \$9,000—a sum larger than the gross increase of the budget. Taking this fact into consideration it is evident that the Board practically made a slight reduction in the total of the items which were under its control.

What a joy the making of these annual appropriations might be if the whole Church were eager in giving its apportionment and supporting its missionary work! If even a respectable minority of its members also availed themselves of the privilege of giving a day's income in addition to their regular missionary offerings! The stimulating and unselfish pleasure of properly equipping our forces in the field for aggressive service, only waits upon the awakened consciousness of the Church. But what grief and pain is the making of appropriations which seem to squeeze out the last drop of blood and exact the utmost pound of flesh, discouraging the eager hopes of men who see opportunity waiting for them on every hand, and forbidding enterprises which promise to bring forth fruit an hundred fold! This is a task which tries the hearts and consciences of those who must fulfill it. If the givers of the Church could sit in a Board meet-

ing where appropriations are made, missionary sermons to stimulate their generosity would be unnecessary!

The Board has done its work well, and protected the Church's interests as best it could, deserving thereby the loyal support which we trust will be forthcoming.

AT his home, 208 Madison Avenue, New York City, on May 16, in the seventy-sixth year of his age, occurred the death of Mr.

**The Late Elihu Chauncey,** a lay member of the Board of Missions,

whose services in that capacity extended over nearly thirty years. It was on May 11, 1888, that Mr. Chauncey was chosen to fill a vacancy in the membership of the old Board of Managers. From that time until the present, during all changes and reorganizations, he has continuously been elected on the executive missionary body of the Church. May 10, 1916, found him in his place, taking a part in the last meeting of the Board of Missions. His sound judgment and business experience were most useful. In addition to serving on other committees he has been, for many years, the chairman of the Committee on Trust Funds which is charged with the care and administration of a very large sum of money. This trust has been so discharged by the laymen who compose the committee that there has never been a dollar of loss to the Church.

Mr. Chauncey was a vestryman of Old Trinity, and a conspicuous figure in the philanthropic and institutional work of the Church and the city. The General Theological Seminary, the General Clergy Relief Fund, the Clergymen's Retiring Fund, the Society for the Promotion of Religion and Learning, all counted him among their trustees or directors; as did also the New York Historical and Zoological Society, the American and National

Geographical Societies and the Society of Colonial Wars.

It is by the Christian service of her consecrated laymen that the Church makes her most effective progress. For such as Mr. Chauncey she has reason to give thanks.

TWO months ago we told the story of the Church Pension Fund and the campaign now being carried on

**The Second Million—  
and More**

under the leadership of Bishop Lawrence to secure within a year the \$5,000,000 neces-

sary to put the project into operation. At that time \$1,000,000 had been pledged. Now comes the welcome information that \$1,500,000 more is in hand. Thus one-half of the great sum necessary has been obtained during the first four months of the campaign. Most of this has been raised in New York and vicinity, which would naturally be looked to as the locality from which the largest sums could reasonably be expected. It must be admitted that the securing of the additional \$2,500,000 will be a more difficult task, but there is no doubt that the Church is perfectly able to accomplish this task, and that it would be largely to her disgrace if she failed to do so. It is high time that "the cry of the laborers who have reaped her fields" shall cease to "enter into the ears of the Lord God of Sabaoth!"

A curious development of the Church Pension Fund campaign is that such opposition as has been voiced toward it has come from the clergy themselves—the persons whose vital interests are involved in its successful promotion. Almost without exception the laymen have given it their cordial assent and immediate support. It has commended itself to them as a business-like and necessary plan. It may be admitted that the pension plan is not ideally perfect. It does not and



cannot provide for the infinite variations of personal conditions, needs and temperaments. But it is difficult to see how any one can study it without believing it to be eminently practicable and business like, presenting the only method possible for pensioning the clergy as a right and not as a charity. With further study and discussion the opposition seems largely to have passed away, and it may confidently be expected that the clergy throughout the Church will give their unanimous support to this splendid undertaking, by their acts as well as by their words.

IT would be impossible to pass over with mere mention a loss so serious as that involved in the death of Mrs.

#### Death of Mrs. Israel

Israel, wife of the bishop of Erie, which occurred April 21st. This bereavement of the bishop may well be described as a measureless sorrow. Only those who have been permitted to share the intimacy of his family life can realize how strong was the affection and how perfect the comradeship existing in this household. The fact that no children had blessed their union permitted Mrs. Israel to give herself more completely to the Church's work. For years, both in the parish in Scranton, Pa., and in the larger sphere which was opened to her in the diocese of Erie, she was a splendid leader of the women of the Church. As honorary president of the diocesan branch of the Woman's Auxiliary to the Board of Missions she found an opportunity to express the deep devotion which she felt toward missionary work. The beauty of her character, joined to unusual executive ability, won the hearts and claimed the allegiance of those with whom she served. The Church is the poorer for her loss, and will extend heartfelt sympathy to Bishop Israel in the hour of his great bereavement.

SOME speeches made at the recent meeting of the Board of Missions seemed to indicate confusion of thought as to the place which the "One Day Income" plan now holds. A brief statement therefore may not be amiss.

#### What Is the One Day Income?

Last year a very serious emergency confronted the Board. It had an inherited deficit of a quarter of a million dollars and a probable shortage of \$150,000 more. It therefore asked the Church to raise an Emergency Fund of \$400,000. This the Church did, and even exceeded the amount asked. One of the *methods* suggested for raising the fund was the giving by each person of one day's income or wage in addition to all usual missionary offerings. Many Church people adopted this plan with such satisfaction to themselves that on every hand there were expressions of a desire to see it continued as one method for financing the work of the Kingdom. In response to these suggestions a committee was appointed to arrange for the permanent incorporation of this plan into the life of the Church, and with this in view it is being urged upon the attention of her members. The desire is to develop an individual habit rather than to secure a specified fund. It is a personal suggestion which is made, and the response should be in the nature of an individual thank-offering from Christian hearts.

In the very nature of things such an undertaking is educational, and therefore of slow growth. It was not to be expected that without the emergency appeal behind it the results would show anything like the figures of last year, yet it is encouraging to know that a very substantial amount is being added continuously to the other gifts for missions. In many places Easter offerings were made for this purpose and are now beginning to reach the treasury.



IN our February issue appeared a statement concerning a memorial which the district of South Dakota

**The Facts  
About  
South Dakota**

had prepared for presentation to the General Convention, and which it had requested the

Synod of the Northwest to ratify. It contained an urgent request that provision should somehow be made for a second bishop within the district, to care specially for the arduous and exacting Indian work, leaving the new bishop more free to exercise his ministry among the large populations of white people which the Church fails to reach. This memorial the Synod sent to the Board of Missions, requesting that it add the weight of its approval, with which request the Board most cordially complied.

The matter is called to mind again by a discussion which is in progress in the Church press concerning episcopal supervision for the Negroes of the South. The question of a racial missionary district is up, and is being argued pro and con. The Rev. Mr. Keeler writes to *The Living Church*, advocating this policy, and to him Bishop Guerry most earnestly replies in the issue of May 13th. The matter is one of great interest and importance. Some definite policy should certainly be adopted with regard to our Negro work. The Church has long been waiting for those who are most intimately connected with that work to formulate their opinions and unite on a policy. It is unquestionably true that the General Convention is prepared to do anything upon which the Southern bishops and their dioceses can be reasonably agreed. But as yet no such agreement is in sight.

In the course of this discussion, however, inadvertent injustice has, we believe, been done to the district of South Dakota. Bishop Guerry in his article protesting against the separate racial district, says: "Does Mr.

Keeler know that already the Indians of South Dakota are asking for a separate racial district?" After which the bishop goes on to prove that the establishment of such a district violates ancient usage and is contrary to the best interests of the work.

We do not desire here to go into the merits of the main question. Indeed, we share the general feeling of the Church that the methods of our work among the Negroes must largely be determined by those who do that work, and that opinions from Northern sources are likely to be largely academic. We do wish, however, to make clear what are the facts concerning South Dakota. It is inaccurate to say that "the Indians of South Dakota are asking for a separate racial district." The request for additional episcopal supervision comes, not from the Indians, but from the whole district, white and red alike; and it is not a request for a separate racial district. In fact, the original petition of South Dakota urged the appointment of a missionary suffragan, and was accompanied by a legal opinion from the chancellor of the district that the appointment of such a missionary suffragan was entirely within the powers of the General Convention. When the matter came before the Synod of the Northwest, that body thought best not to stress the exact form in which episcopal relief was to be given, lest the cause be prejudiced and the General Convention embarrassed in its action. Whether relief comes in the form of a missionary suffragan or an assistant bishop does not greatly concern South Dakota, but the point cannot be too clearly made, or too strongly insisted upon, that there is in this proposal no suggestion of the establishment of a separate racial missionary district. If a second bishop is by any means appointed he will be distinctly diocesan.

We trust that this distinction will be clearly kept in mind and that the



well-being of South Dakota may not be jeopardized by confusing its request with the larger vexed question at issue in the South.

**E**LSEWHERE in this issue the Rev. Mr. Littell gives an estimate of the conventions of the Laymen's

Missionary Movement, which this

**What Churchmen Resolved** past winter have been held throughout the country,

culminating in the Missionary Congress in Washington at the end of April. At that time a body of picked men numbering 1,287 assembled to discuss missionary topics and to make plans for missionary advance. Of this number 174 were Churchmen.

One hundred and forty of these met on the afternoon of April 30 at the Church of the Epiphany. Addresses were made by Bishops Lloyd and Hulse, the Rev. Mr. Littell and Dr. Teusler, after which the assembly gave itself to the consideration of advance movements to which laymen might devote themselves. A number of resolutions were passed looking toward the better carrying forward of missionary enterprise. They expressed: (1) A determination "that as far as our influence, means and prayers will make this end possible, we hereby pledge ourselves to see that Dr. Teusler's plans for St. Luke's Hospital are speedily accomplished."

(2) The raising of an annual budget for three years to provide the salary and expenses of a member of our Communion on the staff of the Laymen's Missionary Movement. (3) The indorsement of a canvass for life service as well as for Church support. (4) Urging the importance of diocesan and parochial missionary committees. (5) "That we earnestly indorse and pledge our support of the plan as recommended by the Board of Missions of extending the habit of giving One Day's Income."

The attention of the Conference having been called to the fact that when the Board would meet on May 10 the appropriations asked for by the bishops would undoubtedly be reduced by something more than \$100,000 in order to bring them as nearly as possible within the limits of the current appropriation, an animated discussion followed, from which it was evident that the men present believed that every effort should be made to provide for some reasonable advance in the amount of the appropriations from year to year, and a resolution was unanimously adopted stating that "we wish to express our absolute confidence in the Board of Missions and pledge them our loyal support in making up the full amount they may see fit to appropriate, even to the full amount of the appropriations asked."

The Conference discussed at length the possibility of recommending an effort to increase largely during the next five years the number of candidates for the ministry, the missionaries in the field and the offerings for missions; and asked that a committee appointed to prepare a message to the Church should, after consultation with the Board of Missions and the missionary bishops, recommend at the General Convention a proposal commensurate with the ideals brought out at this Conference. The committee was appointed, consisting of Mr. Silas McBee, Long Island; Mr. E. P. Bailey, Chicago; Mr. E. H. Bonsall, Pennsylvania; Mr. Huntington Saville, Massachusetts; Mr. Samuel Thorne, Jr., New York; Mr. Oliver J. Sands, Virginia.

Surely it was worth while to have gathered this number of Churchmen, and to have had them face with such a serious sense of responsibility the opportunities and obligations resting upon the Church to set forward her Master's Kingdom.



# THE SANCTUARY OF MISSIONS

## FOR WHITSUNDAY

**O** KING enthroned on high,  
Thou Comforter divine,  
Blest Spirit of all truth be nigh  
And make us Thine.

Thou art the Source of life,  
Thou art our treasure-store;  
Give us Thy peace and end our strife  
Forevermore.

Descend, O heavenly Dove,  
Abide with us always;  
And in the fullness of Thy love  
Cleanse us, we pray.

*Pentecostarion, 8th Century*

“**Y**E shall be witnesses unto me,  
both in Jerusalem, and in all  
Judea, and in Samaria; and  
unto the uttermost part of the earth.”  
—Acts, 1:8.

## THANKSGIVINGS

**W**E thank Thee—  
For the examples of the devoted lay men and women who have served Thee faithfully in their generation. (Pages 394 and 395.)

For the growing interest of the men of the Church in the setting forward of the missionary enterprise. (Pages 397 and 417.)

For the message of opportunity from the lips of those who are leading Thy Church in the Orient. (Page 409.)

For the energy and devotion of the children of the Church. (Page 420.)

For the good progress which is being made in providing for the needs of aged and infirm clergy. (Page 394.)

## INTERCESSIONS

**W**E pray Thee—  
To multiply at this time the gifts and thank-offerings of Thy Church, that her witness to thee throughout the world may be more adequately borne. (Page 393.)

To bless and strengthen all those who minister to sickness and sin among the backward peoples of the earth. (Pages 399 and 413.)

To hear the sorrowful cry of the ancient Syrian Church, and open the hands of our own nation to feed the hungry and comfort the despairing. (Page 407.)

That Thy Holy Spirit may rule in the hearts of those who teach and those

who learn in summer schools, that new resolves may be enkindled, and new light be shed upon them.

## PRAYERS

### An Ascension Prayer

**D**EAR Lord Jesus Christ, who on the Mount of the Ascension didst bid Thy disciples to become witnesses unto Thee; give us faith to receive and courage to obey Thy word. May we give Thy message to the men and women who labor near us and live at our side. Show us how to interpret Thee to the brother of toil and to the sister of sorrow. May we witness for Thee in the commonwealth where we live, for whose welfare and progress each one of us is responsible. Make us realize that our citizenship is a Christian service, and its every act a sacrament. May we strive to make Thee known to the farthest corner of our land, and to every heart that hungers for strength and peace. May we proclaim Thee also to the uttermost parts of the earth, realizing that this is the common task and the highest privilege of all Thy servants. Grant us such a vision of the great world and its need as shall make us eager sharers in speeding the work, now in our day of opportunity. Above all things lead us into godly union and concord, and teach us to find our lost unity in such work for Thee and for the dying souls of men as shall bind us to the cross of a loving Saviour, and in Thee to one another.

O Lamb of God, that takest away the sin of the world, grant us Thy peace!  
*Amen.*

### For Foreign Missions

(Approved by the Upper House of the Convocation of Canterbury for use in Public Service.)

**O** GOD, our heavenly Father, who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church, that it may fulfil His command to preach the Gospel to every creature; send forth we beseech Thee, laborers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fullness of the Gentiles shall be gathered in, and all Israel shall be saved: through Jesus Christ our Lord. *Amen.*





ON THE ROAD FROM GALLUP  
*Crossing a creek in flood*

## A VISIT TO FORT DEFIANCE

*By Jane B. Teal*

THE train was late in reaching Gallup in the western corner of New Mexico. After many hours of travel through strange and beautiful country, we crossed the Arizona divide, and found ourselves, as darkness fell, near our destination, where supper and some sort of lodging awaited us.

Our languid porter—a recent importation from the South, into whose veins the exhilarating vigor of South-western life had not penetrated—deigned to let us half-slide, half-jump from the Pullman onto the station platform. As we peered into the darkness to find some one to take our bags another negro of a more vivacious temperament stepped forward and introduced himself as the general factotum of the Page Hotel, the best place to stay. While he took our belongings away into mysterious space, we went into the Harvey Dining Room for supper, for the hotel does not furnish meals.

I wish I could make you see Gallup. The most salient point is the railroad

track, bounded on one side by the inevitable long block of stores, on the other by an indeterminate group of houses, barns, coal yards, etc., while at night the only real brightness comes from the lights of the saloons. Residences straggle back into the hills, for Gallup itself is six thousand feet above sea level. The wind blows constantly until sundown, and clouds of dust blind one. There is absolutely not one beautiful thing about the town, except its people—and some of them are rare and charming souls.

Our hotel was over a bank on the corner of the main street, with saloons to the right and left, the railroad track directly under the windows, and screaming locomotives rushing across the continent all night long. The hostess, Mrs. P., a delightful, clever woman, whose husband is a political leader in New Mexico, greeted us with the cordiality which most of us are afraid to show, and ushered us into such an imposing room that it could only be called an apartment, most impressive, with long, high windows and



a mysterious door in the corner which led literally nowhere—just out into the climate.

Gallup, at one time more or less of a cow-town, is now more of a mining town than anything else. It is the headquarters, trading station and shipping point for the Navajo Reservation. It is also the home of Fords, those mettlesome modern steeds, warranted to climb trees if necessary, capable of swimming a brimming arroyo or of driving into and out of a dry one; the up-to-date ships of the desert of to-day. Let him who will scoff at a Ford, a tin-Lizzie, as they call it out West, and then sadly but inevitably call one to his assistance when his fine heavy motor is mired, and the little Fords skim over and through everything. Having no car, I am quite unprejudiced, and am not advertising.

Digressions are the order of the day in the Southwest. It is the land of Mañana. Aside from the railroads and the Harvey System, almost everything moves along in the old Spanish manner, easily, lazily, with no particular attention to time or tide. New Mexicans and Arizona men possess a certain honesty, straightforwardness and poise, a willingness to accept one for what he seems to be, not what he may have been, a pride of self which sometimes makes the Easterner seem petty and provincial, suspicious and unworthy.

Big spaces breed big people, and "our unknown Southwest" is full of splendid characters. Perhaps the best known personality in Northern Arizona is L. H., an Indian trader and Spanish grandee of the old school. His house at Ganado, sixty miles from the railroad, is open to all travelers, and he entertains them as his guests. His collection of paintings of the Southwest is unrivalled, and his huge living-room contains a genuine and enormously valuable Murillo, while the ceiling is of logs, with thousands

of Indian baskets on the panelling between. This perhaps explains the incongruity of finding him the owner of the auto stage lines from Gallup into all the surrounding country, and manager of the mail routes.

Dear Miss Thackera had offered to send in her one good pair of horses with the Indian driver, Kee Chee, to bring us out, but as this meant four valuable days on the road for them, and two long days of driving for us, we decided to take places in the mail auto instead. Fort Defiance is only thirty miles from Gallup, but the state of the road may be gathered from the fact that three hours means very fast going in good weather, while in bad weather two days is a meagre allowance.

We had been told that the auto stage was to start at 7:30 in the morning, so we arose very, very early, had a good breakfast served by an immaculate young person at the "Harvey" at 6:30, and then waited! There seemed to be a hazy idea that the stage would start sometime—perhaps at 9, perhaps later; surely some time that day.

Even the stage itself was elusive, for no one knew just where it was. After an aimless wandering, with a distressed negro in our wake carrying our bags, we found ourselves at H——'s store, a big clean place, containing everything from saddles to canned salmon, from hay to silk handkerchiefs. As we waited, a distinguished elderly gentleman stepped up to us and with a wave of his hat and a low bow, introduced himself to us as L. H. Promising us a conveyance some time, he disappeared, leaving us to sit on bales of hay for two hours, when his handsome son came in and told us that the mail auto was so full of parcels post they had decided to send us in a private machine. Quite impressed, we prepared to start, but the car required about an hour's severe treatment before it was able to stand alone, and only many applica-





A NAVAJO MOTHER

tions of gasoline enabled it to go at all. The available men about the place gave the Ford anything it asked for, patted it, coaxed it, tied it up with ropes and finally, with one other passenger, we left. Our private car was more like a battered tin can than anything I can think of, the doors tied together with ropes (catches gone), springs attached to the axles with ropes, mud-guards roped; altogether it presented the appearance of Biddy's trunk when it comes off the Irish steamer.

However, appearances were deceitful, for we flew along at a hair-raising pace, over rocks, up and down arroyos, over huge holes in the road, rounding curves and slithering over deep ruts, until we resigned ourselves to our fate and enjoyed everything, even a blood-curdling drop into a broken bridge, where we never stopped to see how we escaped.

The land beyond Gallup is very high, over seven thousand feet, and rises gradually in a series of hillocks to Fort Defiance, which is some five or six hundred feet higher still. The

air is pure and sweet, and crystal clear, and pungent with sage and pine. In September, after the rains, the fall flowers were out and there were acres of yellow ones, sun-flowers, dwarf goldenrod and purple asters. The trees are scrubby and twisted, but of infinite importance in the landscape, the splashes of blackish green relieving the gray of the sage and the deep earthy pink of the rocks and cliffs, while over all and beyond all is the vivid blue sky.

Water is quite plentiful in the form of occasional shallow rain-tanks, or ponds, where cattle may be watered, and in the bottom of the countless arroyos, or deep fissures in the earth, are traces of the floods which are so destructive in the rainy season. It is a spectacular country and perfectly arranged as a background for our most picturesque American Indians.



A GROUP WHICH WE SAW

All along the way we met the Navajos gazing at *us* with as much interest as we looked at *them*; both, I hope, without rudeness. Heavy wagons, drawn by powerful horses, were owned and driven by prosperous-looking Indians, and at first these were the only ones we saw. After crossing the Arizona line the scenery grows wilder and the rock formations are more fantastic and vivid in color.

As the reservation is reached, great flocks of sheep and goats appear along the road, herded usually by small children on horseback with a good reliable dog along as guide, philosopher and friend. The children are alert, responsive and friendly, in fact, these are characteristics of the whole tribe. The Navajos are a nomadic race, shepherds mostly, rich in flocks and horses, wandering about the range in the warmer months and living in hogans in the winter. The hogan and the Esquimaux igloo have much in common, the hogan being built of wattles and clay, weather-tight, in a low dome-like form, with a door and a place for the smoke of the fire to escape, but no windows. The whole family lives in the one room. Per capita the Navajo Indians are very wealthy, although the wealth consists of livestock mostly. The crude silver, turquoise and shell jewelry which every Indian wears is surprisingly valuable, and some of the more important members of the tribe own most beautiful ornaments. The Indian is unfailingly picturesque. Put him into overalls, shirt and Stetson hat, and he will manage to introduce a bit of red or vivid blue somewhere, a pair of greenish turquoise ear-rings or a wide silver belt.

Racially the Navajos are not all handsome, but the types differ widely and some of them are superb. Nearly all have small, beautifully shaped hands and feet, fingers slender as the Japanese. The mouth and chin are likely to be finely cut and full of char-

acter, the clear wonderful bronze of the skin making one long for the time when it was customary for them to go about in the least possible clothing; bronze skin seems sufficient in itself.

I wish I could say that the Navajo's eyes are beautiful. They are not, except in rare cases, for the scourge of trachoma has robbed them of beauty and expression.

As one passes group after group of these fascinating people on the way to Fort Defiance, one grows eager and it is interesting to see the first buildings loom up out of the wide landscape. These belong to St. Michael's, a trading store and post office, with a Roman Catholic school managed by Franciscan Fathers, and a group of nuns under the patronage of Sister Katharine Drexel. Further along the road is the trading post of Mr. Day, and here we turn sharply to the right, leaving the main road to Ganado. Six miles away is Fort Defiance, but there is no sign of a settlement in sight.

Again past water holes, flocks of sheep, and strange, jagged cliffs and out upon a more or less level mesa, where, suddenly, out of space, spring the buildings of the Hospital of the Good Shepherd.

Twenty years ago Miss Eliza Thacker, the daughter of a clergyman of the Episcopal Church, went out to this country to take charge of hospital work for the Navajos. During all these years she has dedicated herself to these people, until now her name is known far and wide, and no woman in the Southwest is more universally loved and respected. Well-born and gently bred, this force of refined personality, together with absolute devotion and consecration, has built up a marvelous institution, and exerted an influence which no other woman, to my knowledge, could exercise in a similar capacity. Sincerity, kindness, trained intelligence and a keen sense of humor are some of the characteristics of this special friend of ours,





#### INDIAN SHEPHERDESSES

*Their skirts are from twelve to seventeen yards around*

whose only fault is that she is too modest to do herself any sort of justice when she speaks of her work.

Starting with the very simplest equipment, with Miss Thackera as moving spirit, master workman, chief cook and bottle-washer, the Hospital of the Good Shepherd has developed into the best-equipped and most efficient eye, ear, nose and throat hospital in that part of the country. For the past ten years Dr. Wigglesworth, a skillful physician of wonderful character, has been physician in charge, coming over from his own hospital at Fort Defiance, a mile away, every other day for operations, treatments, etc. In the beginning, all sorts of operations were performed here, but it seemed wiser to confine the work to special lines, as trachoma and tuberculosis are the two great scourges of the Indian today.

The group of buildings comprising the hospital plant is simple, unpretentious, and as well-built as possible. The main building is of stone, standing high on the mesa, with all the prophylactic light and fresh air in the world

flowing in at the windows. This contains the living quarters of Miss Thackera, a sitting room, dining room, etc., for the staff, and one ward, the operating room, and a dining room for the patients. Behind this building and some distance away are the wards—all in a long, narrow, one-story building—with from two to six beds to a room, and a long porch (uncovered) along the entire length. Here the Indians sit and talk and live. Across from this is the laundry—most important—where the baths are given to the patients, and where their clothes are sterilized and washed once or twice a week. It is rather startling to see a dignified old Indian stalking solemnly about attired in pale blue flannelette pajamas, with a design of birds and flowers, or a black and red check suit of the same description.

The Bishop's house, so-called, is a little stone doll-house of a building adjoining the wards; one room, very clean, as everything is at the hospital, and very simple. The chapel given in memory of Miss Cornelia Jay, stands back of the main building and is a

very complete structure with stained glass windows, given by friends of Miss Jay, and various memorials. Service is held here once a year by the Bishop, who comes for baptism, confirmation, etc. Not far away, at Fort Defiance, stands a large Roman Catholic Church, where service is held not only every Sunday but during the week as well.

Miss Thackera reads the service and conducts morning prayers as often as she can, but you can imagine that with twenty-three trachoma patients, whose eyes had to be dressed by her twice a day, two cataract patients to look after, the house to superintend, the farm affairs to arrange, the chickens to feed, and the strange, visiting Indians to look after, Miss Thackera has no spare time! Now, however, Miss Cady is at the hospital to assist Miss Thackera in the nursing.

There is a sincere, genuine religious atmosphere here, the pure air of consecration and service, the practical evidence of the best sort of Christianity.

The staff consisted of Miss Thackera, Dr. Wigglesworth, Miss Pradt (a very interesting and splendid half-Laguna Indian), the housekeeper, and Ruby, the full-blooded Laguna general assistant. Miss Pradt, gentle, dignified, capable, and Ruby—efficient, gay and girlish as our girls of fifteen or sixteen are girlish—will not soon be forgotten. Kee Chee, the invaluable worker and interpreter, is a full-blooded Navajo, and, a short time ago, was just Indian. He is the interpreter. The Indians have no words to express certain things and therefore a more or less instructed person is necessary to reach their comprehension. I remember once they were told about St. Christopher, but the only Christopher they had heard about was Christopher Columbus. To them the East is just "Washington," and the dear old chief who had been operated on for cataract in both eyes (successfully) shook

my hands and laughed and said: "Oh! Washington, Washington," when Miss Thackera told him I was going East. He was a medicine man, by the way, and you can imagine what influence his cure would exert upon the tribe.

If I could only make you see it! Let us visit the clinic. A fine, large, light room, with two surgical tables, cases of shining instruments and all the best and most modern apparatus. Around the wall on low benches the patients, Indians from five to sixty-five, all waiting calmly to be tortured, for the trachoma treatment is very painful. Dr. Wigglesworth, Miss Thackera, a young visiting physician, Miss M. and I wait while the first patient climbs on the table. Dr. Wigglesworth turns back the Indian's eyelid with a deft motion of his hands, and applies the copper stick; the patient usually lies motionless, with unchanging expression, while the eyes burn fiendishly. The women are even more stoical than the men; the children actually cry sometimes, but half from nervousness.

It is more like a miracle than anything I have ever seen, to know that under the old conditions the Navajos would have had no hope of a cure, while now there are literally thousands of them who owe their eye-sight to the cure and treatment at the Hospital of the Good Shepherd. If this is not practical Christianity, then there is no such thing in the world; for the people who are devoting their lives to this work have very, very few of the comforts which we would consider almost essential to our well-being.

One Indian tells another of a cure. An old woman walked two days from a distant corner of the reservation to reach the hospital of which she had heard so much. They call Miss Thackera "The woman who laughs." Can you imagine a nicer title for a missionary than that?

One rather funny side of the work is the constant stream of Indian visitors who flock in to visit their friends,



the patients. One family camped on the grounds near the hospital, cooking their own meals on a camp-fire, and calmly settling themselves down for a genuine visit. Four women came into the clinic while we were there and nothing would do but each one must climb onto the operating table and have her eyes washed with boracic acid—nothing at all the matter. One old woman brought in her wee bit of a grandson, took off his coat and suit and insisted that something was wrong with him, so the doctor solemnly used the stethoscope to please her—nothing wrong. But on the other side there are the patients whose relatives refuse to allow operations, and who are taken away by the parents to die. One small boy with a diseased foot was about to have it amputated, when his mother drove to the hospital, demanded him, and took him away to die without the operation.

"Is the scourge diminishing or increasing?" "It is decreasing because of treatment instituted at different points, particularly at the Hospital of the Good Shepherd; also, because of a better understanding of trachoma by the natives."



OLD MARY

"Another factor is the greater care given school children with special reference to the disease, by instituting separate lavatories and towels."

This is such a practical work, so far reaching in its scope and so definite. There isn't one of us who would not be impatient to help a child who otherwise would be doomed to lifelong blindness, or to restore sight to a man. We can help, we can do our share, if we care enough.

We asked Miss Thackera her needs and she told us frankly that funds to buy necessary supplies were more valuable to her than articles of various kinds. For instance, there is a special kind of absorbent cotton used for the eye-dressings, very cheap indeed and inferior to the sort almost any organization would send her, but the best thing for the purpose which she can procure herself. I know she can make five dollars do the work of twenty-five. There are small but constant demands upon what funds she has, and everything is used to the best advantage. Every bit of help is needed and every least particle appreciated.

Indians, traders, business men, women and children in the Southwest know and admire Miss Thackera and respect the tremendous work she has done and is doing.

As we left the hospital, motoring over the desert in the early evening with a glorious red sunset behind us, and as it grew dark, the light of Gallup shining out in the distance, this short visit of a day and a night seemed one of the rare occurrences of life; something which should be passed on to other people as a helpful and remarkable experience.

**I**N Chota Nagpur, India, there are 260 German mission schools. These have received a grant-in-aid from the British Government to tide them over during the period in which support from German sources has lapsed.



REFUGEE GIRLS FROM THE KURDISTAN MOUNTAINS

*At the right of the picture stands the Rev. Y. N. Nisican, who is known to many of our readers. He was educated in this country at the General Theological Seminary several years ago and went out to join the Archbishop of Canterbury's mission in Syria. His support has largely been provided in the United States*



# A WAR CORRESPONDENT ON SYRIAN REFUGEES

*By Paul Shimmer*

MR. M. PHILIPS PRICE is a well-known war correspondent who has for the past eight months represented English and American papers on the Caucasus front. The following memorandum from his pen sent from Tiflis, Caucasus, February 22, 1916, embodies his own personal observations in a region which has been terribly afflicted, and though he writes mainly for the Syrian (Nestorian Assyrian) inhabitants, the fate of the Armenians there, who are comparatively sparse in number, is so interwoven with that of the Syrians that his suggestions are made to cover both races.

## *Assyrian Refugees in Persia*

"In October of last year I came to Dilman on the plain of Salmas (north of Urmiah) in northwest Persia. I had been in Urmiah during September and had seen the conditions of the Assyrians in the low country round that lake. The American missionaries of Urmiah were doing a great deal, and on the whole the condition of the country was not so very bad. There was housing accommodation and a good deal of corn, and it seemed as if Americans would keep the situation in hand. But in Salmas there was a very different state of affairs. At the end of September 25,000 mountain Nestorians from Tkhuma, Baz Tiari regions, who had been fighting with the Kurds all the summer, and had had to flee for lack of ammunition, came pouring into the plain, led by their Patriarch, Mar Shimmer, and began to plant themselves down in the orchards and gardens round the villages. All the villages of the plain were already occupied, and as the winter was just setting in their condition

without housing and clothing was desperate. I sent a message to Mr. Shipley, the British Consul at Tabriz, telling him of the situation, and he telegraphed to the Archbishop of Canterbury for financial assistance. Meanwhile relief committees were organized under the Russian Consul Akimovitch, the Armenian Bishop Nerses, who lent funds from the Armenians of the Caucasus, and an American missionary from Urmiah, Mr. McDowell with funds from America, and they began to organize relief during November and December. The method adopted was to all refugees, Armenians and Assyrians alike, a daily allowance of 10 kopecks a day, since increased to 15 kopecks, and to distribute warm quilts and coats from materials purchased in the bazars of Dilman and Khoi. Some medical detachments of the Russian Red Cross and Soyus Gorodof were sent with medical aid to combat typhus and dysentery, which was beginning to, and still is, taking toll of many refugees. As regards the medical side of the relief I am inclined to doubt the possibility of making effective provision under the circumstances. There are not sufficient skilled doctors, and it is impossible to get drugs through from the Caucasus in sufficient quantity to do much good.

I did not observe on my return to Salmas after a journey to Van in November any real improvement in the health of the refugees. Every day 100 or more Assyrians and Armenians were dying in the villages round Dilman, and the same is going on now.

It seems to me, and these friends of mine who have also been there and have seen the conditions agree with me, that it is impossible under the cir-

cumstances to combat the disease by medical assistance. The hardy mountaineers from the headwaters of the Great Zab and Tigris can best be helped by giving them the means to resist disease. Once disease has hold of them no half measures of medical relief can help. I am therefore strongly of opinion that if more relief is sent it should take the form of money, which should go to increase the daily allowances of the refugees, enabling them to buy for themselves from the Persians of Dilman, food and clothing, which alone will enable them to resist disease.

The position is now as follows: When I left Dilman for Van at the end of October, I saw in the regions round Bashkale another 5,000 or 6,000 Assyrians and a sprinkling of Armenians living in caves of the rocks or in the open, and feeding on raw grains of wheat, which they were picking up from the ruined corn fields. On my return in January most of these were in Salmas, and so I think about 30,000 Assyrians and Armenian refugees are now there; that is after deducting 15% as loss from disease in the last three months. The Russian and American Relief organizations which are working there, of course stand in need of more money to carry on their work effectively. In order to save the refugees from starving, doles of money must be given out to them till next harvest at least. I should certainly think that the Americans, whose committee is centered in Tabriz, under the American Consul there, are doing the best work with the means at its disposal. With the Russian organization there is more delay and greater leakage. Relief is being given impartially by the Americans to Assyrians and Armenians of all denominations. This cannot always be guaranteed for the Russian organization.

I would therefore strongly appeal for further help for the distressed refugees of this ancient Assyrian

Church, together with their brethren of the Armenian Gregorian, Catholic and Protestant faiths, and should suggest that it is sent to the American and British Consuls at Tabriz to distribute with the American missionaries in the form of increased daily allowances for food and clothing."

Cable messages have just arrived in this country through the State Department that many of the refugees are feeding on grass, and unless more assistance is given at once many must perish.

The American Committee for the Armenian and Syrian Relief has sent \$25,000 for these refugees, so that these words will be appreciated by all who have helped in sending funds to this and other fields as well. Further contributions for relief may be sent to Woodbury G. Langdon, Treasurer, Assyrian Relief, 59 East Fifty-ninth Street, New York City.

## MISSIONARIES IN AFRICA SAFE

**A**FTER a most anxious period of suspense, extending over twelve months, news has reached the headquarters of the Universities' Mission (Anglican) to Central Africa of the safety of the forty-two missionaries interned in German East Africa. Names of all places were censored, even postmarks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well treated and content, but, of course, our hearts are very sad and anxious, as we are allowed to receive only fragments of news."

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**I**N a small \$3,000 hospital in China the medical missionary reports that during the past month he treated over 1,600 cases, and with his Chinese helpers he vaccinated 346.



# OPPORTUNITY AND THE ORIENT

Bishop Brent of the Philippine Islands, just returned from his distant field, was present at the meeting of the Board of Missions on May 10, and addressed the Board as follows:

IT is a privilege for the circumference to come into contact with the center, and I could not help feeling today as I listened to your deliberations that if the circumference and the center were somewhat nearer one another, there might be fewer tangents. I believe tangents are the prerogative of the circumference.

I have given up a great deal to be here. If I were to speak out of the fulness of my consideration for this body I would not ask you to increase the appropriation either for myself or for any other missionary bishop. I see the heaviness of your burden and I am more conscious of it at this moment that I have been since I was here for the last General Convention. At the circumference we see nothing but the opportunities. We cannot think in the terms of business—of cold dollars and cents—but we must think in terms of the Kingdom of God, its deepening and its extension. I appeal to you to make a bold venture in the cold terms of business; it may perhaps be rash, but I have always contended, and I trust I have lived out my contention, that life finds its sole safety in swinging between risk and opportunity. Let us take the risk!

I am here specifically to plead for my own mission and the opportunities that I see most vividly before my eyes, but in order to get here I touched at various points in the Orient and took the opportunity to come into contact with the mission work at each point.

The first place was Hong Kong—that is an English jurisdiction—but I spent my time with the bishop, and I got an idea of the wonderful opportunity that he and his fellow-workers see for China. It is all one work, of course.

From there I went to Shanghai, and it was the same thing in Shanghai.



BISHOP BRENT AND WU TING FANG

China today presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity today are tenfold more than they were six years ago. The opportunity is increasing by leaps and by bounds.

A year ago I had as my guest in Manila Dr. Wu Ting Fang, who used to be the representative of the Manchu dynasty in Washington. There were times when we talked for hours about things pertaining to the Kingdom of God, and of China. Dr. Wu is a man who received his early education in St. Paul's College, Hong Kong, and became a communicant of the Church. He drifted away, but now in his old age he is coming back steadily

to Christianity. He said to me: "You are right; Confucianism is not a religion, it is a philosophy. Christianity is the great religion. In the coming of Christianity to China is the salvation of China." I said to him. "Dr. Wu, come and speak to my people in the Chinese mission at Manila." He said: "Bishop, that is the first time I have ever been asked to speak to a Christian mission." The mission was crowded. He spoke out of the fulness of his heart, and he spoke the doctrine of Christ. He is one of the great leaders of thought in China, and I am giving you, not the estimate of an enthusiastic and perhaps rash missionary, but I am giving you the estimate of an eminent Chinese. He wants Christianity to come to his people, and he is pleading, through me, with you gentlemen to run any risk in order that China may get that for which it is hungering and thirsting.

After I left Shanghai I went to Kyoto in order that I might have a chance to see Bishop Tucker. He tells me the same things about Japan. He sees in the near future something like a Japanese Church. I go on to Tokyo, and find precisely the same thought there—its advance, its progress, its opportunity—it is pleading on the part of the Japanese people through us missionaries with the people in this country, that they should not be lacking in that spirit of adventure which is the heritage of our forefathers and which makes America what she is nationally and commercially. If our country lacks, she lacks in translating that same spirit into terms of the Kingdom of God.

Now let me touch on my own jurisdiction, and let me take you up among the last remnant of primitive peoples that you will find anywhere in the world. They are decreasing rapidly. Among approximately 500,000 Igorots there has been such an advance in the evangelization of that whole district since I was here last that if I were to

go back, having left my missionaries and my people in expectancy, and say to them, "No, we have created the opportunity for advance, but the Church back home says dollars and cents are in the way; we cannot do it!" I would feel somehow, not merely that the people in this country had failed, but that I myself had failed.

There is one man in that mountain district, the Rev. John A. Staunton, Jr., who I wish were at my side today. In one way I am glad he is not here, because I can speak more freely about him. He is a man of extraordinary gifts; he has been in the highest of all universities since he went out to the Philippine Islands—the university of hardship, both of body and of mind. He has been misunderstood—at times even by myself. It is only comparatively recently that I have given the man his full measure. The mission that he represents is not a station, it is a diocese. He is the chief spiritual influence of that entire country; he is the best informed man, whether in government or in business, of the business conditions and the governmental conditions of that entire country. His advice is sought by the officials who represent the American Government there; he is working on friendly terms with the Roman Catholic clergy who are laboring in that district—Belgian priests, good men of a very high standard both of ability and of character. He has an extraordinary industrial mission, but when I use the term "industrial mission" it is inadequate, because the center of that mission is the Lord Jesus Christ.

There were times when I thought that I could teach Fr. Staunton better ways of doing his work than those he has learned from God himself. I have ceased to interject my own theories into the life of a man who has proved by his work that he knows how to bring simple-minded people into close and intimate touch with God as revealed in Jesus Christ.



In that mission there is a church at this time going up which would be a credit to the city of New York. It is being built by his own people, and frequently before the workmen go to their task, chipping stones or laying them in place, you will find them kneeling before the Altar of God; and that is characteristic of his entire work. From Christ to work; from work to Christ.

We have our own sawmill which supplies the lumber for the Government, for the business people and for all who dwell in that entire country. That sawmill has not only supported itself, but gives us a small revenue. We have our own stone quarry, discovered by Fr. Staunton and opened by him, where we get beautiful stone. We have our own printing press, and I would not be ashamed to lay the products of that press beside the products of the best press you can show me in the City of New York, and yet the work in that press is done by Igorot compositors, and the master printer is an Igorot. We have our own system for developing the industrial possibilities of the people, and we have everything to make a self-sustaining station there. We have many out-stations: at Besao, where Mrs. Hargreaves' school is, at Bagnen, and at Fidelesan.

There are various opportunities that we cannot touch, because we have not got the men. For a long time Fr. Staunton has been the only priest there, except for a short time. I am pleading for an extension of that man's budget; he must have it. If I were in a position to give a concrete picture of the whole situation to the Church, the Church would give to him everything that he asks. The work he is doing is not merely a local work. He has put us, by his wisdom and power and piety and intellect, into such a relation with the Belgian clergy of that district that, though officially the Roman Catholic clergy may feel it

necessary to present something of an opposition, really and personally they feel that after all the Church of God is one, and that the work we are doing is part of the great work of the Catholic Church. Let me tell you I am as proud of that relation to that great, venerable Roman Catholic Church, as I am of our relationship with the clergy and the various missions of the Protestant communions.

Opportunity is on its knees pleading to you through me for the simplest of God's people, and asking you not to leave them, not to close in their faces the door that has been opened by the faithfulness of those you have sent there. You do feel proud that you have such a man as I have indicated, and he is only one of others. He will be here in a few days now. Let him know when he comes that this Church is not afraid of running a risk when the Kingdom of God is in such great need. If we knew that the Belgians were starving would we fail to run some risk in order to give them bread? and when we have people here who have not had a chance to know about the Bread of Life, are you going to fail to feed them because of running some financial risk?

So far as I myself am concerned, if the Board can tell me how in any way I can aid them in bringing up the apportionment to what it should be, I am perfectly willing to lay aside the month that I hoped to use as a holiday, and use it as you may see fit and as far as my limitations will allow.

Again, let me beg of you in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterwards.

I have not said a word about the Moros, but there again is the door of opportunity, wide open. On the 12th of January we opened, in the heart of the blood-soaked island of Sulu, an agricultural school for Moro boys. To-

day we have thirty-six boys in that school, sent to us by the Dattos, that is the chieftains of the island, and by the common people, with the confidence that we are there to do them good. And when you have succeeded in winning the confidence of a Mohammedan sufficiently to allow him to send his children to you, you have made a wonderful stride. It is more than I expected to be able to tell you at this time. It is only a trifle over two years ago that I first went down to the Island with definite plans for developing the work among the Moros, and I want in this presence to pay my tribute to Mrs. Lorillard Spencer, who has undergone what only I beside herself know, and through whom the work today in Sulu is what it is. An untrained worker, but a woman with a human heart who treats folks as folks, she could at this moment go to any part of the Island of Sulu with absolute safety; not only so, but she would be received with honor wherever she went. Remember that is an island where at present life is considered more or less insecure outside of the walls of the town of Jolo. She has no military protection. On one occasion outlaws sent word to her that though they would not deliver up their guns to the Government, they would to her; and after a great deal of delay and several refusals, I got the consent of the Governor to take Mrs. Spencer down to the stronghold of the outlaws to see whether it would not be possible for us to bring them in to the Government. We spent a day among them, men armed to the teeth who would not come near us as long as they saw a Government official in the neighborhood. We argued with them, we represented to them the claims the Government had on them, we talked to them about the peace of their island, Mrs. Spencer herself speaking to them with great boldness in the name of Christ. We were treated with such courtesy that when I left that after-

noon I told the chief of the outlaws that I would always remember the day spent among them as a day spent among gentlemen. Nearly all those men are killed now.

The thing I wanted to bring out was that it was not through me that we were able to go down there; it was because of the loving heart of a far-seeing and a deep-seeing woman, that we were able to get in touch with a group of people that, speaking broadly, no one else in the world could have come in touch with.

The school is only a beginning. Our strongest supporter in that school is Hadji Butu; he is the Sultan's advisor. I told him that we wanted to teach the people of his race that Christianity was a life, and we were there to do kindness to them; that while Christianity was a doctrine, it was first a life and then it was a doctrine. He said to me: "I like the way you talk." When the Governor of that country spoke at the opening of the school he told the 750 Moros present that they would be perfectly safe in committing their children to us, because we would never attempt to make Christians out of them against their will.

In contrast to that let me draw your attention for a moment to another worker among the Mohammedans. I crossed on the boat with a woman of great ability who has been seventeen years in Muscat, Arabia. I asked her as to the number of converts she had. She said: "We have not had a single convert, but I feel we have made a great advance because now I am able to go in and out of the harems." In a service we had on board ship she said she was going to speak of three things: the glory of the impossible, the glory of the commonplace and the glory of the ultimate reward. Here in the Moro country we are like this missionary—we are daring the impossible and I want this Board to dare the impossible.





## A WINTER'S TRAVELS

*By the Rev. Guy H. Madara*

WITH a "parish" about 600 miles long, and with our "parishioners" living anywhere from ten to seventy-five miles back from the river which divides the "parish" in half, and along which is the only possible means of travel, one can realize how much it is necessary to travel about the country if these scattered Indians are to be reached, and the ministrations of the Church taken to them.

I can see a surprised look extend over the faces of some of the readers of this paragraph, for they will think, "I thought there were missions up in the Tanana Valley!" So there are, and without them, the condition of the Indians would be indeed pitiable, but the Indians cannot live at the missions. For generations they have lived by hunting in winter, by fishing in summer, and they know no other life. It is hard for them to get any work which brings in money, except their trapping, and you who read this in the States cannot realize how utterly dependent they are upon the moment's fortune in hunting or fishing. Every spring they have a hard time just before the king salmon come, when it is too hot to keep meat, and their food is eaten up. They live at the missions, which are scattered at

their villages along this river, as long as they can, so as to receive instruction—and here let me say a word in appreciation of the devoted service of women, which has made this work possible—and when they have eaten up what they have on hand, out they go again. So it appertains to the office of the superintendent of the Tanana Valley Mission, not only to oversee the actual work of the mission stations, but to visit the Indians in their hunting camps, and thus carry to them the message of the Gospel regardless of where they may be.

This winter, which is now drawing slowly to a close, the writer has not traveled as much as in previous years, owing to the fact that the Rev. Frederick B. Drane has made many trips which otherwise would have fallen to his lot; but even at that, the writer has traveled over 1,000 miles, and this does not include the weekly walk down to Chena Village for services, or to Fairbanks, ten miles above Chena.

The ice forms in the rivers of the interior in October, slowly becoming thicker and more plentiful, until it blocks and then solidifies. From then on until May the river is the main artery of travel. This year, owing to an exceptional cold spell, the ice blocked within two days after it started to

form, with the result that open stretches were numerous. This was followed by a warmer spell, and the ice that was blocked, was overflowed. Just at this time—October 19th—word came that a death had occurred down at Tolovana. I immediately put a small pack with dry moccasins, tea, etc., on my back, and started down. Back of the hills which border the Tanana River there is a well-laid-out trail from Fairbanks to Tanana, and as the river was unsafe, it was over this trail that the trip was made. A wire to Tolovana had started Alexander up, and we met about ten miles this side of Tolovana on the third day out; of course I immediately turned about, as it was our object to get to Nenana, where the burial was to take place. We came back along the land trail until about opposite Nenana, then struck across country. On the way we came to a small creek, and tried to go down it, but had to give this up. About dark we found an Indian hunting camp, and here spent the night. There were three babies to be baptized, many sick to receive medicines, and much news to tell and advice to give. Poor old Alexander, who had come with me from Tolovana, was so tired that he tried to convince me that a day's lay-over would be just the right thing! The next day was Saturday, and I had to tell him that we must get to Nenana for Sunday. After a good night's sleep we went up three miles more to another Indian camp, and here was another baby to be baptized, so we stayed there for an hour or two before going up to Nenana.

After Sunday at Nenana the Indians who were in these two camps went across to the cemetery and dug the grave, and the funeral which had cost everybody so much trouble was at last held, and the body of the little girl laid to rest.

Upon leaving Nenana the water was over the ice to such an extent that it was impossible to keep on the river,

and a trail had to be broken along the shore. Three bridges were built in the first five miles, but a good dinner at the ranch five miles above and the loan of a pair of rubber shoes was sufficient reward, and fifteen miles more were left behind before dark. The following day will ever be marked in my memory as one of danger. The trail was good for many miles, being on land, but the last eight miles were, through the exigencies of the occasion, stretched into about twelve and were unpleasant. The rubber shoes had been left behind, and now—irony of this country—the sun shone so brightly that the snow on my moccasins melted until my feet were soaking wet. This was of no consequence in the daytime, but after the sun dropped it was cold. The river below Chena swings close in against a succession of bluffs for eight miles, and these bluffs are all right for scenery, but rather poor for trail! One climbs around them, trying to hang on by his toes and fingers, knowing that a drop means going into the water—and the writer cannot swim.

The first bluff was safely negotiated and then came a fisherman's cabin. Here I exchanged my soaked moccasins and socks for a pair belonging to the fisherman, but he wears No. 13 and I wear No. 7, so the next bluff was harder than ever. At one time, when I had jumped down two places which I knew I could not go up again and therefore could not return, I found myself lying on a sloping rock, my only hold an infant tree about a foot high. With six feet to go, my feet slipping around in the gigantic moccasins, and a pack on my back, there was only one thing to do, and I did it. I tried to tumble over it, and just landed on the shore, with a margin of about an inch. But the margin was there, and I was over. About three miles below Chena, I again exchanged my moccasins—by this time wet—for a pair of rubber shoes at an-



other fisherman's cabin. By this time it was dark, and the wind would not allow me to keep my candle lighted, so I just felt my way. The first two miles were all right, but when I came almost to the bluff which marks Chena I found the overflow was at least a foot deep. Cutting a pole to test the ice the start was made, but the water had been on too long and the ice was still too thin, so that it could be felt crumbling under my feet. I did the only thing possible—threw away the stick and ran across, taking a chance of openings, and finally reached home, wet and tired but not frozen, having spent nine days on a trip which I can make in six with trail.

During November Mr. Drane made the trips, so that I had time to prepare for the longest one of all—that to Tanana Crossing. This trip is long and hard, and a dog team is a necessity, so Arthur Wright came up from Nenana with our team; two more dogs were hired to make it large enough to meet my ideas of a team, and off we started. It was about 40 below zero—in fact, this whole trip was made in cold weather, but this is better than warm weather, for the greatest danger in Alaskan travels is water—either of getting wet on the rivers, or of freezing when perspiration occurs. This trip was marked with a few interesting incidents, but most of the time was just hard work. It snowed three days in succession, until there was a fresh fall of almost eighteen inches ahead of us, and every foot of this had to be snowshoed so the sled could go. There was very little in sight except the trees and the snow, and almost the whole day the silence was complete. The first ninety miles of this trip extend along the Valdez trail, and there are roadhouses where one can stay, but from there up to Tanana Crossing, there is nothing at all, so that we just started in the morning, went as far as we could, and camped wherever we were. Our load of dog food was

heavy, and we had to have our blankets and food, so that we took neither tent nor stove, preferring to "siwash" rather than take the extra weight. This means that, when we were too tired to go any more, we went up from the river on which we were traveling, cut down some dead trees for the fire, stretched the sled cover up on trees around the fire, then covered the snow with green fir branches, and there spread our blankets and slept. The hardest part of this is the getting up in the morning to light the fire again!

There are two places on the river where some peculiarity prevents the river from freezing. One is at McCarty's, on the Tanana, and the other on the Clearwater, fifteen miles above McCarty's. We crossed in a small row-boat at McCarty's, and after we were over asked how much it was. The reply: "Twenty-five cents for each dog and \$1.00 for each of you," shocked me, even with my experience of Alaskan prices. But what could we do? There is no other way to cross.

We reached the Indian camp at the head of George Lake at noon. I had visited this camp a year ago and they were most happy to see me again. They had had no service nor opportunity for service since the year before! One of the women asked me if I would stay for service then, but the two men were away, and I told her to tell them when they returned to stay home until I came, so that we could have service. On the trip down one baby was baptized and a long service read. Belle asked that we have "Church all night." She "wanted big church talk," she said, because it was only once a year they could have anything at all! I could not do it, for we had been traveling about forty-five miles a day, and while spirit was willing, the flesh—needed sleep. But one thing greatly gratified me. After we had eaten our dinner and read the service, the men took the Culic

book, printed in the Indian tongue, and repeated, each one in turn, the Lord's Prayer and the Creed! In astonishment I asked: "Where did you learn that?" And they said the men from the mission at Salchaket hunt up through that country, and when they came they always teach these more isolated people whatever they know. This is the most encouraging thing that has come to me in a long time, and I felt it the more keenly then because some things of a discouraging nature had come up.

At Tanana Crossing I found the Mansfield Village Indians gathered, awaiting my coming. Those from the outlying villages were represented by spokesmen, but most were detained by sickness. We had several days of conferences and teaching, and tried to lay plans for the year to come. Mr. and Mrs. E. A. McIntosh had come across from Eagle with dog team a week before, and assumed charge of this mission upon the departure of Deaconess Pick, who came down with us to Fairbanks.

The plan at Tanana Crossing is that Mr. McIntosh shall erect, this coming spring, the building which is to form the basis for a work there similar to that now done at Nenana. The lumber and most of the supplies are on the ground, and all that remains is to get the labor and do the work. But this is a fearfully expensive undertaking at a point where flour sells for \$25 per 100 pounds; where rice and beans sell for \$30 per 100 pounds, and everything else in proportion.

The trip down from Tanana Crossing was more pleasant than the upward trip, owing to the fact that Deaconess Pick was our passenger. We tied her into the sled and did not allow her to get out at all.

On the way down, we stopped at the Salchaket Mission, where we had the Christmas services, and tree, and where the Indians were all glad to see

us and have the good time which usually accompanies Christmas.

After a record trip down, despite poor trails and snow, we reached Fairbanks, and Arthur went on to Nenana with the team while I remained behind to hold the Christmas services in Chena Indian village and Chena town, after which a start was once more made and I walked down to Nenana. Here were gathered the Indians from all over this section, as they had been at the three missions above, and again the sweet story of Christmas was told to an appreciative audience and the Christmas festivities begun. After a week at Nenana, the return to Chena was made, and here at last could Christmas with the family be enjoyed.

It is not within the scope of this article to deal with the celebrations at the mission stations; it is to give an idea of the travels of the winter, so I may not waste space telling of the great good which these gatherings do among the Indians of this section. Many of them have no opportunity to attend services or receive the ministrations of the Church except at these times. It has been my privilege to walk seventy miles and back with no object other than to read one service in an Indian camp of three tents. Again, a three days' travel period was marked with one solitary service. Distances are huge in Alaska, and no method of travel has yet presented itself which will overcome the limitations of space. The result is that expenses are high in proportion to mileage, and that time is lost on the trail which, with a railroad, would not be consumed in getting to a place, but could be occupied in doing something at the place after getting there!

This work is so entirely dependent upon voluntary subscriptions for its continuance, that only if funds be sent in for the "general expenses" can it be kept up, so that I desire to make a frank appeal to those who read this to help the work.



# THE LAYMEN'S MISSIONARY MOVEMENT CONVENTIONS

*By the Rev. S. H. Littell*

THERE can be no question as to the effectiveness of the campaign just completed, planned to enlist men in the work of upbuilding and extending the Kingdom of Christ. Whole communities have been stirred, telling facts spread abroad, deep interest aroused in new quarters, and enthusiasm created and harnessed for work in many persons and churches where interest had already existed.

The mode of procedure was for "a team" of a score of speakers to enter a city where special secretaries had been preparing the ground for six weeks, stay there three or four days, and by meetings—morning, afternoon and night—church services and well-worked-up press notices, to make an impression upon the life of the city. As a rule, by the end of the second day everyone in the town knew that something of interest was going on; and the facts, conditions and needs of mission fields were subjects of conversation frequently overheard in street cars and other public places, as well as in social gatherings and serious conversations. Leading laymen of the community, wearing the convention badge, a round button bearing the legend "Enlisted for World Service," were asked what it all meant, and replied that the Movement stands for these great facts: (1) The Missionary principle is absolutely central in Christianity; (2) the enlistment of laymen in the spiritual ministries of the Church, to share in the activities of Christ; (3) the principle of co-operative effort in face of great world movements and needs, wherever such co-operation does not violate the spirit of loyalty to one's ecclesiastical and doctrinal convictions; (4) the propagation of standard and tried methods

of Church extension and efficiency; (5) that deepened spiritual life—individual and corporate—is the only dynamic which can bring in the Kingdom of God.

Sixty-nine cities were chosen for the conventions, and no less than 101,000 men paid a dollar each for the privilege of attending these missionary meetings (no dinner nor other *bait* was provided!). But no mere numbers can begin to indicate the results and benefits of the campaign. Before the series of conventions ended parallel meetings for women and for young people were being organized, and in some cities the speakers went the rounds of three district conventions going on simultaneously. Each of the men's conventions drew to itself delegates from neighboring towns and villages, sometimes over a radius of a hundred miles, who came to receive the inspiration and information, and were pledged to go back and spread them in their respective communities.

Seriousness of thought has been a characteristic feature. The delegates have seemed to realize the tremendous importance of the situation and the burning needs of the world to-day. World problems have been frankly discussed and the solution sought in a prayerful spirit. Those attending have felt that a new call to world service has been sounded and that the conditions demand a hearty response on the part of every Christian layman. As the appeal has been urged for a larger devotion of life and application of effort to solving many problems connected with the missionary enterprises at home and abroad, there have come a depth of purpose and a new surrender of life to the call of God. Unless all signs fail the results of the

campaign will go far beyond the most sanguine expectations. Already these results are materializing, and are bringing new inspiration to the workers.

The clear, out-standing note of the whole movement is personal and corporate *loyalty and devotion to Christ and His Church*. The movement reaches and arouses men, and then sends them back to their own churches to work. It does not divide their attention nor distract them from duties to their Communion. It does not administer missionary funds or work, but helps to enlarge and strengthen the work of each Church through its regular and normal channels. In this lies its power to aid every religious body, and the value of the recent campaign to any church is in proportion to that church's contribution of men in attendance upon the sessions of the conventions. Among the cities which I visited, I judge, that as far as the Church is concerned, Detroit, Cincinnati, Indianapolis, Syracuse, St. Louis and Richmond profited most by the meetings, for the simple reason that in these cities the Church entered into the movement whole-heartedly. During each convention, a special conference of Churchmen was held to conserve the value of the convention. This conference aimed: (1) To consider what can be done to meet special out-standing missionary needs, local and general. (2) To enlist more men in prayer and work for the mission of the Church. (3) To follow up the convention by an Every Member Canvass of every congregation in the city or diocese, for a weekly offering for parish support and for General and Diocesan Missions. (4) To meet such other needs of the Church as discussion emphasized.

The National Missionary Congress at Washington, April 26-30, gathered up and formulated in a powerful and practical way the best ideals and efforts of the men of the convention.

The Church papers have given the main facts of this congress, which, I believe, marks an epoch in the missionary life of American Christianity.

The results of the campaign, tangible and intangible, cannot be fully computed. I would like, however, to state a few of the results to our own Church, which I have seen.

A number of men have been led to offer themselves as candidates for Holy Orders. More than forty men and women have offered to go, or are preparing themselves with a view to going, to the Church's missions in China and Japan; and others are considering their duty to offer for home mission fields. A number of men have offered themselves to their bishops as lay readers. Every member canvasses have been carried out; men's mission discussion groups and Church missionary committees have been formed. Delegates have gone, two by two, to parishes not represented in the conventions to give the message there. Extension meetings, to carry on the effects of the campaign, have been held. Prayer groups of men and women have been organized. Definite offerings have been given for missions at home and abroad (though no appeal for money was ever made directly). In one case, the bishop laid upon the laymen the responsibility for a parish in need; in another case, the care of a Sunday-school; in still another case, the financing of a pastor and congregation who were applying for admission to the Church bodily.

The Baptists, I imagine, reaped more definite and wide-spread benefits than most of the other bodies, because they set out to make the campaign serve their previously adopted "Five year program." For clear-sighted vision, and definiteness of aim, and for co-operative work, I commend it to Churchmen for consideration, and end by giving it in full, wishing that we also might formulate a similar one:



### "FIVE YEAR PROGRAM"

1. A million additions to our churches by baptism.

2. A missionary force of five thousand men and women in America and the non-Christian world.

3. Two million dollars of endowment for the Ministers and Missionaries Benefit Board.

4. Twenty-five student pastors in universities, one thousand Baptist students in theological seminaries, fifteen thousand in college and universities, and six million dollars for educational endowment and equipment at home and abroad.

5. An annual income of \$6,000,000 for missions and benevolences.

### THE METHODS RECOMMENDED FOR THIS AIM ARE:

1. A persistent pervasive evangelism—personal, pastoral and vocational.

2. Not less than one-tenth of the individual income for Christian work and the annual Every-Member Canvass for weekly offerings and for fellowship.

3. An increasing emphasis on education—biblical, missionary and academic.

4. The development of every church in social service.

5. Prevailing Prayer—personal, public and social.

## LETTERS TO THE EDITOR

The Rev. Robert E. Wood, an account of whose splendid work at the Church of St. Michael and All Angels', Wuchang, China, appeared in our January issue, writes as follows:

WE have set our heart on securing a lantern that will throw both ordinary lantern slides and opaque objects, like postal cards, on the screen. This would be *invaluable* in our work with students. We have electricity in Wuchang, and as you know have a magnificent big lecture hall on the ground floor of St. Michael's. In the "ad" of Bausch & Lomb in THE SPIRIT OF MISSIONS, the kind with the Mazda lamp, to project slides and opaque objects, is quoted from \$45 up. We would be *so grateful* for one of them. Could you possibly find some Sunday-school to give us one, or possibly some Junior Auxiliary, shipping it from the Missions House by the first shipment that comes out?

If you could see the crowds that come, and how the police have to work to keep back the overflow, you would not wonder that we want the best lantern we can get. The eagerness and interest are wonderful. At present we borrow the acetylene gas lantern from Boone Library, but we *ought* to

have a complete outfit of our own. Do you not think so?

### HE GOT NO BELL

Mr. Editor:

I SEE in the last number of THE SPIRIT OF MISSIONS that Bishop Jones had merely hinted at his need of a bell for a new church in Roosevelt and had an offer of two! Some time ago the writer had an appeal in *The Churchman* for a bell for St. Michael's in Telluride, Colo., one of the most important towns in the state, saying that as the people had bought a property and remodeled it into a church building they could not buy a bell, and as the missionary had to cover two counties—making the services come on different Sundays, the bell was badly needed. Did I get the offer of two bells? No, I did not get one, neither did I get a reply. Besides, I still owe \$4.20 for the appeal, which must come out of my own pocket. This is why I feel hurt. But then I must remember that I am not a Bishop.

REV. J. W. BARKER.

Telluride, Colo., April 19, 1916.

## SELLING THE MAGAZINE

**A**LONG with the money reaching the office of *THE SPIRIT OF MISSIONS* every day in settlement for copies of the Lenten Offering Number sold by Sunday-schools, come most interesting accounts of how some of the schools went to work.

Writing from San Antonio, Texas, one little ten-year-old girl, sending two new subscriptions, says: "My little brother, five years old, has sold seventeen copies of the Children's Lenten Number."

Two children up in Rochester, N. Y., distinguished themselves by their endeavors. Epiphany Church Sunday-school, to which they belong, was one of the twenty-three schools in the country that placed an order for more than 275 copies of the Lenten Offering Number, ordering 400 copies.

A very interesting comment has come from Frankfort, Ky., in which we are told: "Two people wanted to give the dollar and not get the magazine, but the girls would not take it without sending the book. They wanted them to have it in their homes."

Grace Church School, Manchester, N. H., has been most active and has used a unique method. The rector very kindly sends us the following description:

"We have always had a hard time to get enough copies of the Children's Number until last year. Then we ordered two hundred and fifty copies—enough for every pupil to have a copy and a few to spare for those who would try for the prize. But the mailing clerk in New York was over-worked perhaps, and when Quinquagesima came there were no maga-

zines. So the rector wrote a hasty note to ask where the magazines might be; or if, perchance, the order had been miscarried. Immediately the reply came back that they did not know about our order, but that they had shipped another two hundred and fifty copies. Meanwhile the original consignment arrived and on the first Sunday in Lent, 1915, Grace Church School found a supply of *five hundred* copies to be disposed of!

"What should we do? Send the second order back? That would have been an easy way out of the difficulty. But that is not the New Hampshire way of doing things. Send them back? No, siree! John Stark's state retreat? Well! I guess not! Not in the presence of Magazines! Molly Stark's great grand-daughters know better than that. Grace Church School never sent back a magazine yet.

"Now in 1914 Arlene Heim, a little girl of twelve, had won the prize of a wonderful morocco-covered Bible with

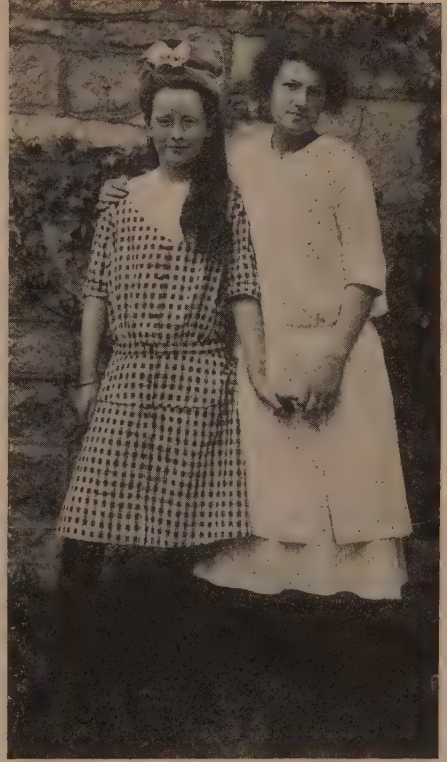


BANNER TEAM, ST. LUKE'S, EVANSTON, ILL.  
*Three hundred copies of The Spirit of Missions sold in Lent,  
1916*



beautiful pictures in it for selling thirty-five copies. But if Arlene could do that, why then Robert and John and Charlie could certainly sell as many. Anyhow, we kept the magazines and went to work. Of course the magazines were sold. But to our surprise it was neither Charlie, nor John, nor Robert who won the beautiful Bible, but Dorothy Fradd, who actually sold *one hundred and five copies*, and Gertrude Robinson who sold *eighty-six*. And everybody sold at least one copy.

"This Lent we are in the thick of the fray again. If you will take the trouble to look at the snap-shot of the school you will see the children of John and Molly Stark's State carrying the magazines over the New Hampshire snow-drifts, each magazine carefully hidden in a neat envelope of its own which tells the prospective buyer just what the magazine is, for people always want to know what they are buying, and are more willing to buy when they understand. You may see what the cover tells the purchaser if you look below!



Dorothy Fradd and Gertrude Robinson of Grace Church, Manchester, N. H., sold 125 and 86 copies respectively

## To the Friends of Grace Church School

THE CHILDREN of the Sunday School are all engaged as NEWSBOYS and NEWGIRLS to sell the enclosed magazine. The cost is *Ten Cents*. The proceeds all go to help girls and boys of *Other Places*. Please buy the magazine, and *please* read it yourself and pass it on. Perhaps you will like it so well you will want to subscribe for a *whole year*. If so, you may get your subscription of the pupil who sells you this *Children's Number*.

### "THE SPIRIT OF MISSIONS"

#### THE CHILDREN'S NUMBER

THIS is not only the best *Missionary Magazine* in the world, but one of the best children's and family magazines to take the year round for general education. It costs only \$1.00, but it is far above the "dollar-a-year" class of magazines.

THE CHILDREN'S NUMBER, published immediately before Lent, has become one of the events in our Church life. Boys and girls in Sunday School receive a copy for five cents and sell it for ten cents. The profits are added to our Easter offering for missions.

St. John's School, San Juan, Porto Rico, was very active this year, and sends the following note with the picture of the Juniors: "A short time ago you received payment for the fifty copies of the Children's Number of THE SPIRIT OF MISSIONS. They have all been sold with the help of one of the boys, who sold eleven copies and got nine subscriptions to THE SPIRIT OF MISSIONS. I am sending you a picture of the Juniors taken in front of the old city gate which dates back to some time in the eighteenth century. Thanks to THE SPIRIT OF MISSIONS our Easter Sunday-school offering was nearly thirty dollars. One boy had between four and five dollars."



*John Jameson and Mary Croston of Epiphany Sunday School, Rochester, N. Y., did the best work in selling the 400 copies taken by that school*



OUR SALES AGENTS AT ST. JOHN'S, SAN JUAN, P. R.

In conclusion, a letter from a little girl in Yancey Mills, Va., gives not only her idea, but doubtless the idea of a great many who have not written:

"I am enclosing another subscription for THE SPIRIT OF MISSIONS. I worked hard to fill my mite-box with nickels, dimes, quarters and half-dollars. I went for the mail and memorized five pieces of my music. I sold a few copies of THE SPIRIT OF MISSIONS, and wanted to sell more but the people of this community don't want this kind of reading, or much of any other kind. Our little Sunday-school has about thirty dollars, so far as the mite-boxes have been called in. My sister wants to be a missionary. She

loves children and I hope when she is grown she will be in some foreign field doing all the good her strength will allow, helping to spread the Gospel of our Saviour all over the earth. She is called the peacemaker, and is the best sister in the world. Thank you so much for allowing so many children to fill their mite-boxes."

Altogether there were more than 1,500 orders for bundles of the Lenten Offering Number, and the cases given above will show some of the splendid activities of the children.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

Bishop Tucker, under date of April 24th, writes concerning a young Japanese who has been taking a two years' course in the Virginia Seminary and is to return to Japan. He says:

THE training of a certain number of our young men abroad, in addition to what we give them here, is absolutely essential. Without well-trained leaders the Japanese Church cannot meet the demands of the present situation, and the only way to secure adequate training is to send the men to America. With our help they sometimes provide their own travelling expenses to America. The theological seminaries give scholarships which largely cover the cost of living in America. It is the return travelling expenses that constitute the difficulty. They come to about \$250. A young man who has been in America studying for two or three years finds it impossible to raise that sum. It constitutes a serious drain upon our diocesan funds, and has never been included in the Board's regular appropriations. There is, however, nothing that has a more vital bearing upon the future growth and influence of our Japanese Church than the training of these leaders. While I do not wish to ask the Board to make an appropriation, I am wondering whether it would not be possible to interest some member or members of our Church to the extent of providing the return of say one man a year for the Kyoto diocese.



Under date of May 9th, Bishop Howden, of New Mexico, writes:

YOU will be glad to know that our Convocation last week went far beyond all previous records. We had twenty-eight bona-fide delegates present (clerical sixteen—lay twelve) from various places in the District—some of the laymen travelling at their own expense about 700 miles and giv-

ing up four or five days' time to attend. The Committee on the State of the Church reported progress in every department. It was very encouraging. The Woman's Auxiliary of the district also met during the entire three days, and the sessions were brim full of interest. There were delegates of women also from Columbus, Santa Fé, Albuquerque, Tucumcari, Las Cruces, Mesilla Park, etc., besides El Paso.



We are indebted to Bishop Rowe for the following interesting data from Mr. E. A. McIntosh, who is in charge of St. Timothy's Mission, Tanana Crossing, Alaska:

CHRISTMAS time people from every part of the district were at the Crossing and all expressed a satisfaction with the location of the Mission and pledged their support. I called on them to go out with dog teams and haul in wood and cut it up for the Mission, and altogether they brought in about fifteen cords.

The present residence is comfortable, and by moving one of the cabins alongside will be large enough until we take more children. I have made some repairs to the old building, and will make a few more before business begins this Spring. I would have had a great deal more done but the doctoring has taken a good part of my time. We had several cases of blood poisoning which require lots of work to keep down. Also an epidemic of sores among the children and some of the adults. If I had a nurse to assist and be with Mrs. McIntosh when I am away it would be fine, and I could make much better time with the outside work. The people here are very anxious for the Mission to own a horse, and promised to put up hay to feed one this coming winter. I have written my brother in Montana to look

around for the kind best suited to my needs here and to spend as much as \$125 for one. Provided some one pays his freight to Chitina, I will pay for the horse. I can get him brought through from there.

If we had a small saw mill like they use in Western Washington for cutting ties, or even a whipsaw rigged to run by steam, it would add materially to the attractions of the Crossing. We could then have a dynamo and electric lights and avoid the high freight on coal oil. When I return I will go to Chief David of Tetlin, who is giving a big potlatch, and talk to the people there about building at the Crossing, also about getting in a supply of wood for the winter. At present I am urging the people to dry plenty of meat and get ready for the building season.

We are having school and making progress. The interest is good.

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The headmaster of the Kearney Military Academy, Kearney, Neb., in sending a remittance, makes the following statement:

**B**ISHOP BEECHER has just been here and confirmed a class of seven boys, and another cadet is to be confirmed on the Sunday after Easter with his father and mother. As a thank-offering I am glad to inclose my check for \$35 in full for the apportionment from the Kearney Military Academy. This sum represents in a larger part a regular contribution from each cadet of twenty per cent. of his weekly allowance, the largest allowance being fifty cents. Furthermore, the cadets have bought for St. Luke's Hospital, Kearney, a large invalid chair for convalescent patients. In addition to doing this they are now engaged in raising money to purchase for the school a new flag. The members of the faculty of the Kearney Military Academy have also made a large contribution to the Missionary District of Western Nebraska, which will not show on the books at the Church Missions House. Each member of the

staff has voluntarily returned to the academy a percentage of his salary, varying from six to twenty-five per cent. In addition to the financial support the bishop and I have been receiving from the boys and faculty a great deal has been done in the way of labor. Repairs and improvements have been made for the bare cost of material. These repairs include such items as plumbing, carpentering, painting, the construction of furniture, building of fences, the installation of a laundry, etc. Farm work of all sorts and the policing of the buildings and grounds have been cared for by the cadets and members of the faculty.

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On April 29th, Mrs. Reestrick, of Honolulu, writes:

**T**HE children's offering for mis- was magnificent. Our twelve city Sunday-schools gave as much as the entire islands gave last year, so there will be quite a substantial increase in the total.

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The Rev. W. M. Purce, General Missionary North of the Platte in the Diocese of Nebraska, writes from Winnebago under date of May 8th:

**I** HAVE just sent to the treasurer the offering from the Indian Sunday-school at Winnebago. The offering was \$4. This is the first time they have made an offering, but it is only the second year that the school has been organized. These Indians are all poor and they have been doing what they could. They have bought and paid for four lots for a church. On May 2, 1915, I presented a class of nineteen for confirmation, and yesterday I presented a class of seven, five adults, for confirmation. One of the adults I baptized. There are about 1,200 Indians on this reservation and at my first visit I found forty-five who had been confirmed while attending school. Some were confirmed in Minnesota by Bishop Whipple, others had been baptized in Minnesota.

In the mite boxes the smallest



amount was two cents and the largest \$1. Recently a small boy of the Sunday-school died and under his pillow was a little purse in which was found thirty-three cents which his parents said he had been saving up to give toward the building of a church. These Indians are very anxious to have a church, but as so few of them have any money, we have to look to the general Church for help. Out of the 1,200 on the reservation the great majority, at least three-fourth of them, are Medicine Lodge and Mes-cal. Shall we allow them to remain in ignorance of the pure Gospel of Jesus Christ?



A rector who is waking up his parish sends a refreshing letter from which the following is taken:

THIS parish has never, so far as I can learn, paid its full assessment or apportionment, and has been content not to. At the beginning of Lent my senior warden had printed for me a circular of which I enclose a copy. The results are not yet all in, but the other day, while I was shaving, a vestryman slipped in and took my copy of THE SPIRIT OF MISSIONS before I had finished shaving, and left me the ten cents. Its becoming rather bad form not to have it; there's a risk that you may miss something if you don't read it, and I know who set in motion that fear.

A committee goes out this morning to raise our apportionment in full this week. They will guarantee that it shall be raised, and out of a capital of \$50, advanced by one of its members, they will agree to advance the per capita to anybody who hasn't the money handy.

Some time ago I sent the circular letter to all my people about the One Day's Income. Scant results so far, and they mostly personal to me. I want these pamphlets because next Sunday I shall try a different method. Because it's a thaw that is needed I'm

going to present the heroism of Scott and Nansen and Peary. Then gently I'll insinuate that we have in the Church men as heroic, and that by means of this little One Day scheme it is very possible for them not only to admire, but to adopt and support, Bishop Rowe or Archdeacon Stuck, for that day. If that doesn't work—well, I hope I'll find a better scheme but I'll surely find some kind.

Certain notions about missions have already disappeared. The other day one spoke thus: "I've long been in arrears in my account for Sunday-school work, and would like to square up a little. I'll take up that proposal of yours to send ten young people to the G. B. R. E. Summer Normal for Sunday-school teachers at C—, and will gladly defray the whole expense. If you want to take more, all right."

Also we've arranged to have a deaconess for two months to take charge of a summer camp for some fresh-air people from W—, thirty miles away; fifteen or twenty of them at a time. We'll have a cook, a horse and buggy, occasionally an automobile, and some young women of the parish to stay with the deaconess, learn from her, go around visiting with her, and pick up a trick or so as to how to do it. One rude business man advanced the impertinent query: "Why wouldn't it be a good thing to have the deaconess permanently? There are two or three of us who could easily pay her salary, and be the better for it."

When certain staid and eminently proper vestrymen objected to the whole scheme on the ground that a parish that was always in arrears ought to put all its money on its own debts, one visionary and impractical person said: "Don't let that bother you, I will guarantee all the money necessary, because already this plan has enlisted the interest and help of people who haven't given a cent to anything for years."

## NEWS AND NOTES

ON January 21st, at Argyle, N. Y., occurred the death of Miss Mary J. Leigh, in the eighty-fifth year of her age. Miss Leigh was one of the little band of women who volunteered as pioneer teachers among the Indians of South Dakota, at Santee, Rosebud and Pine Ridge Agencies, and began the first school among the Spotted Tail Indians. A friend with whom she was associated in the work married the Rev. W. J. Cleveland, one of the faithful clergy of Bishop Hare. In 1905 Mr. Cleveland wrote an article entitled, "Olden Days Among the Oglalas" in which he says: "Miss Mary J. Leigh, one of those who escaped alive from the Episcopal mission among the Santees during the massacre in Minnesota in 1862, was one of the mission contingent, and to her belongs the distinction of having conducted the first school among either of the two large tribes, the Upper Brules or Rosebud Indians, and the Oglalas or Pine Ridge Indians. It is interesting to note in passing that one of her very first and always faithful pupils, Joseph Marshall, has for many years been a missionary to his own people, and is still one of the native deacons among the Oglalas."



AT the cathedral in Hankow, China, on April 8th, Miss Katharine E. Scott was set apart as a deaconess. On April 1st Miss Scott took over the headship of St. Hilda's School, Wuchang, in preparation for the departure to America of Miss Grace Hutchins, for more than a year principal of the school.



AT a recent funeral conducted by our missionary to the Indians along the Klamath river in Northern California, five young men came forward, and kneeling beside the coffin of their dead friend, pledged themselves to the new life in the sacrament of Baptism. This act rendered the

occasion doubly impressive, and afforded one of many examples of the adaptability of the Church to the various needs of the people. At the early Easter communion service in the new church at Orleans, all but one of the communicants, and nearly all of the candidates ready and waiting for confirmation, received the sacrament. The church, which readily lends itself to decorative purposes, presented a most beautiful appearance to the large and attentive congregation that came from far and near, crowding the building to its utmost capacity at the afternoon service. Our missionary is now completing his fourth year in this difficult field, during which time he has baptized 195 men, women and children.



Bishop Roots, on receiving information of two new women workers who applied for China, says:

I CERTAINLY do appreciate the way in which the Church at home is sending some of its best workers to China. Bricks and mortar, land and institutions, are nothing compared with well-trained and devoted workers!



BY a provision of the will of the late Mrs. Helen C. Unsworth, wife of the Rev. Samuel Unsworth, rector of Trinity Church, Reno, Nev., the sum of five thousand dollars is given to Trinity Church for the erection of a new rectory. The money is immediately available. This much-needed building will be a splendid memorial to a well-beloved and devoted Churchwoman.



BISHOP HUNTING has just returned from a trip through the southern parts of Nevada. Classes were confirmed at Tonopah, Goldfield, Las Vegas and Pioche, all presented by the Rev. Percival S. Smithe, who covers a field embracing about 25,000 square miles. At Beatty, a service



was held in the Miners' Union Hall. The people of the town have matured plans for the purchase of a building to be converted into a church. It was first used as a saloon, where alcoholic spirits were dispensed. Later it was the home of a "medium," and other "spirits" were invoked. It is now to become a temple for the spirit of the Christian religion. Its present sole furnishing is a decrepit barber's chair, which someone facetiously suggested might serve for the bishop's throne. The Churchwomen at Pioche worked during Lent on altar and chancel furnishings to be used in the "Union" Church. The hangings for altar, lectern and pulpit are of white linen, and on each is a wonderful piece of crocheted lace showing a design of cross and chalice. Great interest is being shown in the work at Pioche. At Caliente, a service was held for the first time in years. It was held in the school-house, and someone said it would make an interesting picture if a photograph might have been made of the bishop in his vestments holding a little coal-oil lamp so that the organist could see to play the hymns. This little lamp furnished all the dim religious light to be had for the service.



THE new Trinity Church, Changsha, China, is now seated to accommodate 500 people, and might receive 200 more if required. It is cruciform, built of rough granite outside and red brick trimmed with granite inside. The style is Gothic and it is a really beautiful church. It is a memorial to the late Robert Treat Paine of Boston.



BECAUSE of two suggestive notes in our December issue, Professor Henry Neely Ogden, of Cornell University, who is one of the missionary committee of the diocese of Central New York, has sent us a diagram showing the missionary gifts of the

various parishes as contrasted with their parochial expenditures. The average gifts for all missionary purposes fall slightly below \$2.00 per communicant. The highest parochial average is a little under \$6.00—that of Grace Church, Utica. The diagram is a very interesting one, and if one of like character were shown in each diocesan convention it would prove most instructive. Professor Ogden would no doubt be glad to answer inquiries as to his method in making and using it.



THE Rev. William S. Sayres, who died in Detroit, Michigan, May 5th, at the age of 65, was one of our early missionaries in China, where he went in 1878 and became professor of mathematics in St. John's College. He was one of the little group who helped to lay the cornerstone of that institution. Later he did pioneer work in what is now the district of Hankow, after which he returned to St. John's College. In 1885, after six and a half years spent in the China mission, he returned to the United States. For the last seventeen years he has been general missionary and archdeacon in the diocese of Michigan.



SUMMER conferences under the auspices of the Missionary Education Movement will be held as follows: Blue Ridge, N. C., June 27-July 6; Asilomar, Calif., June 30-July 9; Silver Bay, N. Y., July 7-16; Estes Park, Colo., July 14-23; Seabeck, Wash., July 14-23; Ocean Park, Me., July 21-30; Lake Geneva, Wis., July 28-August 6.



THE National Convention of the Brotherhood of St. Andrew this year is to be held in the City of Cleveland, October 4th to 8th. The Cleveland men are making elaborate and careful preparations to insure a splendid Convention in every way.

## EDUCATIONAL NOTES

OWING to the fact that next year's Junior book, by the Rev. P. E. Osgood, has been announced for certain of the summer conferences, it is important that leaders understand that it will only be in manuscript condition in July and that the printed book cannot be expected before October. The Senior book—"The New World"—is now half through the press, and should be ready as promised by the middle of June. Suggestions for teaching it will not be published before the fall.

It will be of interest to those who follow the progress of the Silver Bay Summer Conference to learn that Dr. Sailer will return and teach a normal class there this year. The Educational Secretary expects to divide his time between Silver Bay and the Church Conference at Geneva.

At the Cambridge Conference there will be a missionary exhibit including some of the Panama-Pacific Exposition models; a small exhibit, such as may be used for parish exhibit purposes; sample copies of the books on sale in the Educational Department; free leaflets, and some of the products of our industrial missions will be on sale. This exhibit and sale will be under the care of the librarian.

It is very desirable that the library should have a complete list of books dealing with the early history of the Church in the United States. Such as have been published are long since out of print, and if any readers have copies that they would give or sell to the library, the librarian would be glad to hear of them; such books, for example, as the lives of the early bishops.

If any one reading these lines

knows where second-hand copies of Hesketh Pritchard's book on Haiti, "Where Black Rules White," and Spencer St. John's "Haiti" can be purchased, the Educational Secretary would be glad to know of it. As the two most reliable books upon the Black Republic we need them for the library, but as yet have been unable to procure copies.



Though suggestions have already been made on this page for preliminary reading on the subject of the course for next year, "The New World," it will not be amiss to repeat what has been said:

For a general background, probably the most accessible and readable general book is John Fiske's "Discovery of America," published by the Houghton-Mifflin Co.

For books about the countries in which the Church has been established, the following are suggested:

Porto Rico—"Porto Rico Past and Present and San Domingo To-day," by Verrill, published by Dodd, Mead & Co., New York.

Panama—"Panama, the Isthmus and the Canal," by Lindsay, published by the John C. Winston Co., Philadelphia.

Cuba—"Cuba," by Wright, published by the Macmillan Co., New York.

Haiti—"Porto Rico Past and Present and San Domingo To-day," by Verrill, published by Dodd Mead & Co.

Mexico—"Short History of Mexico," by Noll, published by A. C. McClurg & Co., New York. "Mexico," by Enock, published by Chas. Scribners' Sons, New York.

Brazil—"Brazil and Her People of To-day," by Winter, published by L. C. Page & Co., Boston.



# How Our Church Came to Our Country

## VIII. HOW OUR CHURCH CAME TO ILLINOIS

*By the Rev. Francis J. Hall, D.D.*

### *I. Early Illinois*

ILLINOIS was admitted into the Union as a state in 1818. But its large area of over 60,000 square miles was in an exceedingly primitive stage of development. The population in 1810 was 12,182; in 1820 it had risen to 55,162; in 1830 to 157,445, and in 1835 was increasing at the rate of 75,000 a year. By 1840 it had reached 476,183. As late as 1832, the panic of Blackhawk's raid occurred. A block house erected during this panic near the north line of Peoria County is mentioned by the Rev. Palmer Dyer as still standing in 1835. Chicago was as yet but a straggling village, known chiefly as the scene of an Indian massacre of settlers in 1812, but developing some lake commerce. On the Mississippi River, Alton was a flourishing town, and enjoyed much river trade. Everyone supposed that it was destined to be the future emporium of the state. The population previous to the defeat of Blackhawk was chiefly located in a crescent along the rivers which constitute the southeastern and southwestern boundaries of the state, although the neighborhood of Springfield had begun to fill up. The white population in the northern half of the state averaged less than two for each square mile in 1830.

The people were almost entirely of the pioneer type. Many strong characters were to be met with, but as a rule they were uncultivated and coarse, despising culture, eccentric and self-willed. Log cabins prevailed, usually consisting of one room below and a loft above. Bilious and malarial diseases were frequent, as is apt to be

the case in newly settled regions. Dicken's description of Cairo, in his *Martin Chuzzlewit*, is no doubt a caricature, but it is based on much truth. The roads were bottomless in wet weather, and the expression "the most powerfulest road," was one full of meaning. Prof. White gives a sample dialogue: "What's your place called?" "Moggs." "What kind of land thereabouts?" "Bogs." "What's the climate?" "Fogs." "What's your name?" "Scroggs." "What's your house built of?" "Logs." "What do you have to eat?" "Hogs." "Have you any



THE OLD BISHOP CHASE

neighbors?" "Frogs." "Gracious, haven't you any comforts?" "Grog." After the defeat of Blackhawk, a new and better tide of immigration poured in from the South, and the northern half of the state began to fill up.

For many years the population consisted chiefly of those who came from purely mercenary motives, and who cared little for religion or its privileges. The time soon came, it is true, when local pride and the anxiety to draw settlers led to the erection of "meeting-houses" of the union type, but the Church was hardly in the race. Jeffersonian democracy and Methodism ruled, and the Roman Church was in the field. England was hated with the utmost intensity, and this Church shared in the prejudice against everything English. There were numerous English immigrants, but, as is often the case, they were drawn into Methodism and other forms of dissent. When we learn that some of our pioneer clergy were of the wandering and adventurous type, we need not be surprised that many years had to pass before the Church could lift her head. Instead of the Church came—after the Methodists—Baptists, Exhorters, Campbellites, Disciples, Cumberland Presbyterians, Soul Sleepers and Mormons,—the last named establishing their headquarters at Nauvoo.

The earliest parochial organization of which any record remains was that of St. John's, Albion, in 1825, under the Rev. Mr. Baldwin, who had been sent out by the then Missionary Society of this Church. No services followed, however, and when Church life revived in 1842 but one of the original vestrymen survived, and a new parish had to be organized. Trinity parish, Jacksonville, was organized in August, 1832; our first church building in this state was completed there in the fall of 1835.

The first service in Chicago was held by the Rev. Palmer Dyer, October 12, 1834, in the Presbyterian meeting-

house. The Rev. Isaac Hallam arrived that evening and preached the following Sunday in the Baptist meeting-house. On October 26 the mother parish of the diocese of Chicago, St. James', was organized in an unfinished building on North Water Street, near Dearborn Street drawbridge. The new parish held its services wherever chance offered, in dissenting meeting-houses and private residences. A church building, 64x44 feet, was commenced in July, 1835 on the southwest corner of Cass and Illinois streets; twenty communicants were reported in 1836. The body of the church was occupied March 26, 1837, the basement having been used for some time already. The bell, the first in Chicago, was rung on Christmas Day, 1836. All the houses were located close to the river. Swamps and timber stretched away to the north and west from the Church porch, with scarcely a building in these directions. The Romanists, Methodists, Presbyterians and Baptists had recently located on the south side.

## *II. Illinois a Diocese*

Such were the conditions under which a "corporal's guard" of clergy and lay delegates met at Peoria, March 9, 1835, and organized the diocese of Illinois. Three clergy attended—the Revs. John Batchelder, Palmer Dyer and James C. Richmond. Lay delegates came from St. Jude's, Peoria; Christ, Rushville; and Grace, Beardstown. The Rev. Isaac Hallam was absent, and the name of his parish was unknown. In the evening, after long discussion, it was unanimously resolved "that this Convention do hereby appoint the Rt. Rev. Philander Chase, D.D., a bishop in the Protestant Episcopal Church in the United States of America, to the episcopate of Illinois; and that he be and hereby is invited to move into this diocese, and to assume episcopal jurisdiction in the same." A Constitution, consist-





THE FIRST CATHEDRAL IN ILLINOIS AT JUBILEE

ing of ten articles, and five canons, was adopted. Bishop Chase was notified of his election in a letter dated March 10, and replied from Gilead, Mich., April 3, accepting the charge.

The story of Bishop Chase's early life and first episcopate belong to the history of the Church in Ohio and will be found in a former article. Suffice it to say that after having secured in England the money to build Kenyon College, Gambier, and after having labored indefatigably for twelve years as Bishop of Ohio, he resigned his office in 1831 and removed the following year to Gilead, Michigan, near the Indiana state line, where he devoted himself to farming and missionary labor.

Bishop Chase is said to have been over six feet tall, and to have possessed a large and impressive figure. He is reported to have weighed fully three hundred pounds in his later years. His countenance was pleasing and gracious, although marked with indications of an indomitable and commanding will. His strength of will was one of his most prominent traits, and was accompanied by other peculiarities characteristic of a rugged

pioneer. Strong convictions, unqualified by any doubts as to the correctness of his position and judgment, induced a somewhat dogmatic and impulsive tone and temper. His energy was untiring, and his care for every portion of his field, however remote and sparsely settled, was unremitting. He was possessed of strong lungs, and his powerful voice added to the impressiveness of his oratory. His piety was deep and genuine, and his motto, *Jehovah Jireh*, "the Lord will provide," is well known; but he was apt to refer over-frequently to his religious experiences and trials, with a view to public edification. But, at his worst, he seems to have erred chiefly in failing to realize that those who differed from him could not in the nature of things detect the loftiness of his motives beneath his somewhat doubtful methods. The Church owes much to him, but he was too individualistic to escape just criticism.

Bishop Chase undertook the vast work to which he was called in Illinois at the age of fifty-nine, without any proffer or prospect of reasonable earthly support, being informed "that there was no ability to afford any."

On May 4, 1835, he left Gilead with a distant connection, the Rev. Samuel Chase, and others. He visited Chicago, Juliet (now Joliet), Peoria, Lewiston, Rushville, Beardstown, Jacksonville and Springfield. At Springfield he left Mr. Chase in charge. He had found but one church edifice in the state, that at Jacksonville. On June 28 he set out from Springfield for the General Convention at Philadelphia.

The most pressing problem of Bishop Chase was to secure an adequate supply of clergy. These he believed he must train in Illinois; therefore, he must have a theological seminary. Accordingly he made a second journey to England to raise funds, asking Bishop Kemper to visit the diocese in his absence.

In England Bishop Chase found that some of his former friends were dead and others disinclined to repeat their benefactions. But before returning home he had secured pledges for about \$10,000 and a large number of valuable books for his prospective seminary library.

In the latter part of May, 1836, the Bishop arrived in New York and after depositing his funds at interest rejoined his family at Gilead and brought them to Illinois. After visits in Chicago and Joliet, he went in Peoria County and located a suitable place for the Seminary. Nearby he built a log-house, which he described as made "of mud and sticks and filled with young ones." It was appropriately named "The Robins' Nest." The land which he occupied is some fifteen miles northwest of Peoria on the Kickapoo creek. The country is rolling and of diversified beauty. It is underlaid with rich beds of soft coal, and somewhat isolated from the ordinary lines of communication. The site was chosen partly for this reason, as the Bishop sought to separate those in attendance upon the institution from contact with worldly life.

The financial panic of 1837 was severely felt by the Church. There was much poverty. Many Chicago people raised vegetables in their city lots to keep themselves from starving. Several years of depression followed. A Church building started in Galena had to be suspended, and a small chapel, 25x40, was erected instead. The establishment of Jubilee College, as the Bishop's Seminary was to be called, was delayed several years. The Bishop describes his travels, in his address to the Convention of 1838, as having "been over many extended prairies, intersected by streams without bridges, and sloughs as if without bottom; the country generally thinly inhabited; cabins few and far between; villages just filling up with inhabitants exhausted of their means by removing to the Far West, and struggling for a bare existence." During his travels in 1837 he once had to pass a night in his wagon fighting mosquitoes. Finally he broke two ribs by being upset, and was forced to right things without assistance, as he was alone. He finally reached home and had to postpone further visitations until October, when he visited southward and in his own neighborhood. The manner in which he searched out Church people, and held services in their cabins wherever he journeyed, was truly apostolic.

A letter of November 12, 1838, from the Bishop to a friend, concludes as follows: "In September, 1831, I left those dear places by me named Gambier Hill and Kenyon College—in 1838, precisely in the same month and the same day of the month, I blow the trumpet in Zion for joy, that another school of the prophets, more than five hundred miles still further towards the setting sun, is founded to the glory of the great Redeemer." We now know that this child of the Bishop's old age was not to continue long in active life; but we can hardly fail to feel much sympathy with his glad outburst—especially as



we know that, in its day, Jubilee College achieved much for the Church in Illinois. The corner-stone of the Chapel and School House was laid April 3, 1839, amid much rejoicing.

The bishop's strength could not last forever, and a special convention in 1851 elected the Rev. Dr. Henry John Whitehouse to be his assistant. The end soon came. Bishop Whitehouse says, in his annual address of 1853, that Bishop Chase pointed out to him, some months before his death, some walnut planks which he kept in readiness for his coffin. When the hope was expressed "that they might lie long to season," the aged prelate replied in effect, "They are ready now, as I am." On September 14, 1852, he was overturned from his carriage, and fell violently to the ground. On recovering consciousness he said to those who bore him homewards, "You may now order my coffin,—I am glad of it!" He sank to his rest September 20th, at the age of seventy-seven, and was buried at Jubilee.

To no other prelate has fallen the task of founding two Dioceses—now divided into five—and two Theological Seminaries. He had his faults, but he was a chosen vessel, and God has taken him to Himself. May perpetual light shine upon him!

### *III. The Cathedral Builder*

Bishop Whitehouse—who was chosen somewhat through the personal influence of Bishop Chase—was rector of St. Thomas's Church, New York. For many years he had been an active and zealous member of the Committee on Domestic Missions. Perhaps because of this he was thought to be an excellent choice for what was altogether missionary work. It is not impossible, however, that the fact that he had independent means may have influenced the choice. This seems the more probable because for many years after his election he received no salary. Bishop Whitehouse



BISHOP WHITEHOUSE

was consecrated in St. George's Church, New York, November 20 1851. For ten months only he remained assistant bishop, as in the following September occurred the death of Philander Chase.

For twenty-two years Bishop Whitehouse administered the diocese of Chicago in its formative period. There are few figures in the American episcopate about whom such diverse opinions have been formed. He had much of the positiveness of his predecessor, with none of his democracy. He was not only a man of eastern training but of aristocratic temperament. It is doubtless true also that the early clergy of Illinois were men of independent spirit. It is difficult to assign responsibility, and no doubt there was misunderstanding and wrong on both sides, but at any rate the early years of Bishop Whitehouse were years of civil war, or at best of armed truce, to the Church in Illinois. About two points the combat chiefly

gathered: first, he was for many years a non-resident of his diocese, and his continued residence in New York provoked serious criticism. He had a large family of growing children who needed education, and it was said that Mrs. Whitehouse did not desire to live in the West. At any rate, an unfortunate impression became deep-seated that he held himself above the surroundings of his work. It was because of this controversy that the General Convention of 1859 passed the canon which requires that a bishop shall reside within the limits of his diocese. In the following year, 1860, Bishop Whitehouse removed to Chicago, and so ended this part of the controversy.

The second point concerned a policy of administration. The new bishop came to Chicago with the idea of founding a cathedral. This was a new thing in the American Church. Immediately after the death of Bishop Chase he began negotiating for property, and proposed himself to bear the expense of a bishop's house. Thus Illinois became the pioneer in what is now a commonplace—the establishment of a bishop's church, with free seats and daily services, the centre of the charitable, educational and missionary work of the diocese. But at that time such a proposal seemed novel and foreign, and drew a fire of criticism and opposition sufficient to delay for some years the fulfillment of the project. In the meanwhile the land for which he had contracted (the southeast corner of Wabash Avenue and Jackson Street), immensely increased in value, and the owner declined to fulfill his contract. Suit was brought, but finally—inasmuch as the property, being in the heart of the present city of Chicago, had become manifestly undesirable for the bishop's purpose,—he compromised with the owner who paid \$6,000 for the cancelling of the contract. So bitter

had become the opposition by this time that the bishop was accused of selling out the interests of the Church in Illinois.

A third controversy arose over Jubilee College, which, partly because of its location, had a somewhat unfortunate history. It was alleged by the bishop's opponents that he favored Racine and Nashotah, in Wisconsin, and was not unwilling to see his own diocesan institution languish. There seems to have been no fair ground for such a criticism.

So he battled on, almost throughout his episcopate. Peace came only with his later years, but it would be unfair to withhold from Bishop Whitehouse the praise due for his scholarly ability and courageous service to the Church. His mistakes were due to infirmities of character rather than to compromises of principle, and it must also be remembered that his episcopate covered the stormiest time of our nation's history, the period before, during and after the Civil War, when men's minds were little at peace, and constructive planning was sure to encounter active opposition.

During this time also came the schism within the American Church which brought about the establishment of the Reformed Episcopal Church. Bishop Cummins, the assistant of Kentucky, seceded, and with him went the Rev. Mr. Cheney, rector of Christ Church, Chicago. Much of the battle which surrounded this schism was fought out in Chicago, and it should be said that the courage and devotion to the Church exhibited by Bishop Whitehouse in this crisis resulted in winning back for him the confidence and support of a large majority of his clergy, so that at the close of his career a united diocese was at his back. Sometimes unfortunately, but far more frequently for good, this dominant man left his mark upon the diocese of Chicago.





Photo by Underwood & Underwood, New York.

THE COLISEUM, CHICAGO, WHERE NATIONAL CONVENTIONS ARE HELD

#### *IV. The Province of Illinois*

In spite of its difficulties under the episcopate of Bishop Whitehouse, the Church in Illinois developed so that shortly after his death it was divided into three dioceses. This, however, was not done until after the election of his successor.

This election witnessed one of the momentous Church contests of that period. The choice of the convention first fell upon James De Koven, the warden of Racine College. This noble and saintly man was rejected by the bishops and standing committees because of what were alleged to be his ritualistic tendencies. Again the convention met and chose the Rev. George Franklin Seymour, dean of the General Theological Seminary, and again confirmation of the election was refused for the same reason. It was only after a third election that the Rev. Dr. W. E. McLaren obtained the confirmation of the general Church and became the third bishop of Chicago.

Not only the cathedral idea but the provincial system found an early exponent in the Illinois diocese. In 1877 the dioceses of Quincy in the west of

the State and Springfield in the south were set off, and the remaining portion received the title of the diocese of Chicago, the three dioceses being united in the Province of Illinois, covering the whole state and having a provincial synod. Here were found the beginnings of the method of organization now universal throughout the country.

Quincy's first bishop was the Right Rev. Dr. Alexander Burgess, whose episcopate lasted for twenty-three years. Shortly before his death in 1901 a coadjutor, the Right Rev. Frederick William Taylor, had been consecrated, but he survived Bishop Burgess less than two years and was succeeded in 1904 by the present diocesan, the Right Rev. Dr. Edward Fawcett.

For Springfield the choice fell upon Dr. Seymour, dean of the General Theological Seminary. It was a significant indication of the change which had come over the spirit of the Church that his election was at this time confirmed, and he became the first bishop of Springfield. During the twenty-eight years of his episcopate he exercised a wide influence in the affairs of the Church, being recognized as a

man of profound convictions and great intellectual power. On his death in 1906 he was succeeded by his coadjutor, Bishop Osborne, the present head of the diocese.

Bishop McLaren was for thirty years the diocesan of Chicago, during which time the diocese had grown tremendously under his hand, so that it became necessary for him to ask for a coadjutor, and the Rev. Charles Palmerston Anderson, D.D., was elected. In 1905, at the death of Bishop McLaren, he succeeded as diocesan. Under his leadership the diocese has gone on to its present high efficiency.

Chicago was among the few dioceses of the country to avail themselves of the permission given by the convention of 1910 to elect a suffragan. The choice fell upon Archdeacon William Edward Toll, a man of

ripe experience, sixty years of age, well beloved and old in service. Bishop Toll proved a most efficient helper, but after little more than three years of consecrated service he died suddenly while in the midst of his work.

It is but four score years since the newly-elected bishop of Illinois, on his way to make the acquaintance of his four presbyters with their one lone church building, visited the "newly-built town of a few houses" called Chicago; today the 210 parishes and missions of the three dioceses in Illinois represent only part of the Church's life in that state. A theological seminary, hospitals, homes for the aged and disabled, orphan asylums and many other works of charity and mercy, carry on that spirit of service which was the impelling power in the lives of the pioneers of the Church in Illinois.

## "HOW OUR CHURCH CAME TO ILLINOIS" IN CLASS WORK

### PREPARATION FOR THE LESSON

**N**OT a few reliable books of fiction will throw light on the early conditions in Illinois. Consult your librarians about them.

Among sources of information concerning the diocese of Illinois may be mentioned a history of the diocese of Chicago in pamphlet form by the Rev. Dr. Hall, Professor of Dogmatic Theology at the General Theological Seminary, New York; the *Life of Bishop Chase*, Church Missions Publishing Co., Hartford, Conn.; *Bishop Kemper and His Contemporaries*, by Greenough White, and the general Church histories of Tiffany and McConnell.

### THE FIRST FIVE MINUTES

The best point of contact will perhaps be to develop what the class knows about Chicago, the second city in the country and its great central metropolis. Another method might be to follow Bishop Philander Chase as he travels westward, having given up his work in Ohio.

### TEACHING THE LESSON

#### I. Early Illinois.

1. Describe the conditions existing in Illinois in 1835.
2. Tell something about the people.
3. Why was it a difficult field for the Church?
4. Who were the Church's pioneers?

#### II. Illinois a Diocese.

1. How large a convention elected the first bishop?
2. Who was Philander Chase?
3. What was his great problem?
4. Give a description of his character.

#### III. The Cathedral Builder.

1. Who was Bishop Whitehouse?
2. What plans did he have for Illinois?
3. What special difficulties did he encounter?

#### IV. The Province of Illinois.

1. What is an ecclesiastical province?
2. What did the Province of Illinois include?
3. Name the three dioceses and their present bishops.



## MEETING OF THE BOARD OF MISSIONS, MAY 10-11, 1916

THE Board met at the celebration of the Holy Communion at 9:30 in the chapel of the Missions House. A business session followed immediately. Twenty-four members were present, representing all parts of the country. The President laid several important matters before the Board: (1) He had decided not to ask at present the appointment of a secretary for the domestic field. (2) He suggested that the meeting of the Board in St. Louis preceding the General Convention should be lengthened by two days to permit of a conference with the foreign bishops. (3) He stated that he had decided not to ask the appointment of a member on the Continuation Committee of the Panama Congress. (4) He suggested that a committee consider the wisdom of recommending to the General Convention the erection of a missionary district in Central America. (Fuller comments upon all these points will be found on page 391 and following.)

The treasurer presented his report up to May 1st. It showed a situation which at first sight seemed disturbing, inasmuch as it recorded that the receipts were \$196,069.39 less than last year. On analysis, however, the figures of last year were seen to include \$96,000 on the Emergency Fund and approximately \$100,000 from Sunday Schools which had been received last year on account of the earlier date of Easter, and which will undoubtedly come in this year at a later date.

The report of the Executive Committee was offered and accepted. Additional matters brought up by the Committee to the Board for its action were as follows: From the undesignated legacies the sum of \$2,500 was

voted to the Bishop of Western Nebraska for the urgent needs of the Kearney Military Academy. It was decided that it was inexpedient at this time to consider the request of the bishops in the Orient that a candidate secretary be appointed on the staff. On suggestion of the bishops of the China mission it was voted that increases of salary for missionaries should not be made until the language examination scheduled for the first two years shall have been passed. An answer to the memorial of the Synod of the Mid-west presented by the Executive Committee, was after amendment passed by the Board. A memorial from the Synod of the South-west was received and referred to the Executive Committee. A readjustment of the salaries of the women workers in Alaska—which have long been notoriously insufficient for their support—was passed, and a new payable established.

This concluded the business presented by the Executive Committee, with the exception of the schedules of appropriations for the coming year. Before taking up that important and involved question, Bishop Brent was introduced and addressed the Board. (See page 409.)

The Board next took up appropriations for the fiscal year beginning October 1st, 1916, and the remainder of the day was devoted to a consideration of the details and an earnest discussion of the methods for securing money needed.

The first business on Thursday was the consideration of some additions to the Philippine schedule which had been earnestly pleaded for by Bishop Brent. Four items were granted,

totaling \$2,000, which increased the present total budget to \$8,716 more than the current appropriations. The entire budget (amounting approximately to \$1,510,000) was then passed by the Board and became the authoritative schedule for the next fiscal year. (See page 393.)

With regard to methods of creating new interest the following resolution presented by the Rev. Dr. Freeman was passed:

*Resolved:* That the Rev. James E. Freeman, the Rt. Rev. Edwin S. Lines, and Mr. George Wharton Pepper be appointed to consider and plan a definite propaganda to inform and inspire the Church at large as to the present emergency and needs in our missionary enterprise, and that Bishop Brent be requested to participate in conferences looking to such a propaganda.

The Board then passed a resolution empowering the President to secure the services of the Rev. L. G. Wood, so far as might be possible, to assist in carrying on intensive work as conducted by Secretary Patton of the Fourth Province. The report of the Audit and Finance Committee was then accepted.

Mr. Burton Mansfield reported to the Board that the National Organization of Church Clubs at a recent meeting had voted to promote the study of missions, and to become, so far as possible, a point of contact between the Board and the general Church. Provincial Secretaries Harding and Patton then addressed the Board briefly. A report on the result of the Laymen's Missionary Movement Conventions and of the Missionary Congress held in Washington, as the climax of these Conventions, was presented and accepted.

Telegrams were received from the Convocation of the District of Eastern Oklahoma, in session simultaneously with the Board, pledging that District to a thorough co-operation in the One-day Income Campaign. Another telegram was received from the Convocation of the District of Salina, urging

that the Board make good its pledge to the Church as contained in the instructions to the delegates to the Panama Congress. A reply was ordered made by the Board informing the District of Salina that on the previous day the Board had already taken the action indicated in the communication.

An interesting and exhaustive survey of the Province of New York and New Jersey was presented to the Board and by it referred to the Executive Committee.

The Province of Washington through its Provincial Standing Committee sent for the consideration of the Board the following resolutions which were also referred to the Executive Committee:

*Resolved:* That the Standing Committee on Missions, of the Province of Washington, requests its representatives on the General Board of Missions to advocate before the Board:

(1) The gradual increase of the General Apportionment to cover the entire amount necessary to maintain the present missionary work of the Church;

(2) To distinguish, as far as possible, between appeals for maintenance and for extension, urging upon the Church a voluntary Apportionment, which shall augment the basal Apportionment made by the Board;

(3) To encourage voluntary parochial and individual assumption of financial responsibility for definite work in certain fields;

(4) The systematic use of the best representatives available for the presentation of the missionary cause throughout the Church.

A resolution was then presented and passed directing the Executive Committee to prepare for the October meeting of the Board a report embodying information and suggestions as to how the undesignated legacies set apart for equipment in the domestic field could most advantageously be appropriated.

There being no further business before the Board it adjourned to meet in St. Louis on the morning of Friday, October 6.



## MEETING OF THE EXECUTIVE COMMITTEE

THE Board meeting was preceded as usual by that of the Executive Committee. The committee received with pleasure information from Bishop Tucker of Kyoto that he had been able to purchase land in Fukui without asking an appropriation from the Board. In addition to the matters presented to the Board, the committee disposed of the following items of business: On the recommendation of Mr. Mansfield, a resolution was adopted recommending that the Society take over the titles to all property in Alaska not now held for missionary purposes. A special committee on the Liberian schedule reported that it would be inadvisable to suggest any change until representatives of the Board can visit the field; the same committee reported that it was inadvisable at the present time to accept the offer of Dr. K. K. D. Kumm to open new work in Africa. Appropriations were made for the travel expenses to this country of Mr. W. S. A. Pott, son of the president of St. John's University, Shanghai, who ex-

pects to return to the field as a missionary doctor; for the travel expenses of two of our Alaska missionaries, the Rev. H. H. Lumpkin and Mr. E. A. McIntosh. Mr. Lumpkin goes from Fairbanks to take up the new work among white people at Anchorage, the terminal of the projected government railroad into the interior, while Mr. McIntosh will superintend the mission among the Indians at Tanana Crossing. Provision was made for a substitute to oversee the work among the Igorots in Sagada, P. I., during the absence of the Rev. John A. Staunton, Jr., on furlough, and for the payment of half the salary of Dr. W. H. Jefferys of Shanghai, the other half being pledged by the Bishop of Pennsylvania. Dr. Jefferys, who is so widely known as a leader of study-classes, will work in conjunction with the Educational Department. The following appointments were made: Miss Grace I. Sutherland, Alaska, and Miss Jeannie V. Heald, Anking, both under the United Offering of the Woman's Auxiliary; Rev. Harvey P. Walter, Porto Rico; Mr. Lloyd M. Smith, Kyoto; Mr. Oswald W. Gott, Jr., Shanghai.

## THE LITERATURE OF MISSIONS

**Soldiers of the Prince.** Rev. Charles E. Jefferson, D.D. Published by the Central Committee on the United Study of Foreign Missions, West Medford, Mass. Price, Paper covers, 30c; Boards, 50c.

If it were a possible task to make the peace appeal an effective subject of a Mission study book for children, Dr. Jefferson doubtless would have accomplished it. In our judgment the task was impossible from the beginning, which accounts for the sense of strain and unreality which one feels in reading this interesting little volume. The author labors under the disadvantage encountered by all those who write a book "for a purpose." The purpose of the book is not to teach missions, but to conduct a propaganda against war.

**Children's Object Story-Sermons.** Otis Tiffany Barnes. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price, 75c net.

The dedication of this book is delightful:  
A BOY ONCE RECEIVED A WATCH IN WHICH  
WAS ENGRAVED:  
FROM HIS CONSTANT FRIEND  
HIS FATHER  
NOW, IN TOKEN OF A COMRADESHIP OF MANY  
YEARS, THE BOY, GROWN TO MAN'S ESTATE,  
DEDICATES THIS LITTLE VOLUME TO  
THE FATHER

Of course, a boy with such a father had to grow up to be a real sort of person, and to feel a comradeship with children. One hates to call these productions sermons, be-

cause of the associations of the word. They are very much alive, thoroughly in story form, and not afraid to use any means at hand for enforcing their teaching. Possibly not all of them could be used by our clergy just as they stand, but one cannot help wishing that about ninety per cent. of our clergy might "read, mark, learn and inwardly digest" the book so thoroughly that they would become real human beings in their contact with children.

Mr. Barnes has done a real service in publishing these vital little story-sermons.

**Devolution in Mission Administration.** Daniel Johnson Fleming, Ph.D. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price, \$1.50 net.

One is tempted to spend a good deal of time over this book, for it raises many questions. The first is in the title. Couldn't we find a better word than *devolution* (doubtless pronounced by most readers *devil-lution*)? Of course, one recognizes that it means the act of devolving, transferring authority or responsibility, but it sounds rather startling when applied to the mission field.

The problem discussed by the book is a very interesting one; the Churchman will find it particularly so, for he is the only person who does not have to solve it. The transfer of responsibility or authority from the parent Board to the mission, which is its child, how best to develop that child into a self-directing, and self-governing adult, is a matter both of question and difficulty.

The book divides itself into two parts. One dealing with ecclesiastical devolution; that is, the transfer of ecclesiastical independence to the churches in the mission field; the second with administrative devolution. With the first we are not at all concerned; because, given the episcopate and the Church idea, the method of solution follows inevitably, and we have the Nippon Sei Ko Kwai and the Chung Hua Sheng

Kung Hui—younger branches of the Holy Catholic Church, to whose native bishops, as their consecration becomes possible, jurisdiction is normally transferred. The administration problem is not so easy. How soon and how wisely the support of the Board may be withdrawn, is a question. Already we are beginning to face it in some of our foreign fields. The time must come when self-propagation increases far more rapidly in proportion to the amount given by the Church in this country. To all who realize this, the book we are reviewing will be suggestive, bringing together as it does the various plans and methods which have been used for transferring autonomy and responsibility to the newer children of the Kingdom.

**The Why and How of Missions in the Sunday School.** William A. Brown. Fleming H. Revell Company, New York. Price, 50c net.

A handy volume wherein will be found an attractive presentation from the Protestant point of view of the subject indicated by the title. The tone of the book can be gauged from the "Three Great Superlatives" presented in the first chapter: (1) The Church is the Greatest Institution in the World; (2) The Sunday-school is the Greatest Organization of the Church; (3) The Missionary Enterprise is the Greatest Movement of the Church and Sunday-school.

It is to be regretted that in the bibliography given in Chapter XVIII., such obviously appropriate books as "The Life of Bishop Hare," "The Life of Bishop Ingle," "An Officer of the Line," "They That Sat in Darkness," "Chin Hsing" and "The Honorable Little Miss Love" are omitted. The reviewer cannot help remembering that the subject presented in this book has been set forward with equal skill for Church people in "The Making of Modern Crusaders" and in Dr. Gardner's "The Children's Challenge to the Church."

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

At the request of Bishop Rowe the Executive Committee has made the following appointments: On April 11, Miss Bessie B. Blacknall, of Holy Innocents' Church, Henderson, N. C. (under the United Offering of the Woman's Auxiliary); Miss Anna G. Sterne, of Zion Church, Mendon, Ill.; Rev.

Wm. M. Thomas, of Christ Church, Xenia, O. On May 9, Miss Grace I. Sutherland, of St. Paul's Cathedral, Detroit, Mich., (under the United Offering of the Woman's Auxiliary).

### Anking

At the request of Bishop Huntington the Executive Committee has made the follow-



ing appointments: April 11, Miss Alice H. Gregg, of Christ Church, Florence, S. C., and Miss Elizabeth Spencer, of Bridgeport, Conn. (both under the United Offering of the Woman's Auxiliary); Mr. John K. Shryock, of the Church of the Incarnation, Philadelphia, Pa. On May 9, Miss Jennie V. Heald, of St. Paul's Church, Lynchburg, Va. (under the United Offering of the Woman's Auxiliary).

#### Cuba

Coming home on sick leave, Archdeacon C. M. Sturges left on April 22 for New Orleans en route to Guthrie, Okla.

Rev. Wm. M. Watson returned to the United States on April 29 for medical treatment.

#### Hankow

At the request of Bishop Roots the Executive Committee on April 11 appointed Miss Olive B. Tomlin, of St. John's Church, Northampton, Mass. (under the United Offering of the Woman's Auxiliary).

On April 20, Mother Ursula and Sister Joan sailed from Vancouver on the *S. S. Empress of Russia*; arrived Shanghai May 6.

Rev. and Mrs. L. B. Ridgely reached Shanghai March 24.

#### Kyoto

At the request of Bishop Tucker the Executive Committee has made the following appointments: April 11, Miss Marietta

Ambler, of Boydton, Va., and Miss Dorothy Norton, of St. Paul's Church, Columbus, O. (both under the United Offering of the Woman's Auxiliary); May 9, Mr. Lloyd M. Smith, of Calvary Church, Phila., Pa.

#### Mexico

At the request of Bishop Aves the Executive Committee on April appointed Miss Bertha A. Whittaker, of St. Andrew's Church, Sequin, Tex. (under the United Offering of the Woman's Auxiliary).

#### Philippines

Sailing on the *S. S. Empress of Japan*, Bishop Brent and the Rev. R. R. Ogilby arrived at Vancouver April 26, and proceeded to New York.

#### Shanghai

At the request of Bishop Graves the Executive Committee has made the following appointments: April 11, Mrs. F. C. Cooper, Mr. Stephen W. Green (in the field) and Mr. Edgar L. Sanford, of Morrisville, Pa. May 9, Mr. Oswald W. Gott, Jr., of Calvary Church, New York City.

The Rev. Dr. F. L. Pott reached Shanghai March 24.

#### Tokyo

The Rev. C. S. Reifsnider and family sailed from Vancouver April 20 on the *S. S. Empress of Russia*.

Leaving the field on furlough, Miss A. L. Ranson sailed on the *S. S. Tenyo Maru* May 13.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

#### China

#### ANKING

Miss S. E. Hopwood.

#### SHANGHAI

Rev. R. C. Wilson (in Province I).

#### Cuba

Rev. W. H. Decker (in Provinces V and VI).

#### The Philippines

Rev. G. C. Bartter (in Province I).

#### Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming, The Manheim Apartment, Allentown, Pa.

#### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va., Rev. Giles B. Cooke, Field Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5,000 Woodland Avenue, Phila., Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

## WITH THE MANAGING EDITOR

"MY new number came yesterday. It is the best issue I've ever seen."

"In response to your request I am sending you some back copies of THE SPIRIT OF MISSIONS. To the recipients—presumably non-subscribers—I would like to say that I consider it no mean gift; in fact a Lenten self-denial."

"I sent my copy away all of last year for the Church Periodical Club, and was positively stingy each time it came to parting with my magazine. I am sure the one to whom I sent it will enjoy his own copy coming direct from the publishers, and I can have mine to hand to friends. I therefore enclose a new subscription for Mr. \_\_\_\_\_."

"I cannot tell you how helpful the April number was to me for use in my Bible class this morning. It came yesterday, so I could not make the students give the report as I usually do, but in the last fifteen minutes I read them "A Hospital's Influence" on p. 264, the letter on p. 278 about St. Peter's Church in Honolulu, and Mr. Woo's letter to Bishop Graves on p. 280. They were intent listeners and will no doubt be stirred to more vigorous efforts by the inspiration caught from the field. We are trying to raise \$100. Every Sunday-school worker ought to read Mr. Meade's letter on p. 281. THE SPIRIT OF MISSIONS is worth while from cover to cover."

"Pardon my delay. This is about the best investment of a dollar that I ever made."

"In speaking to my husband of THE SPIRIT OF MISSIONS he told me that it might interest me to know that when our copy of THE SPIRIT OF MISSIONS arrives in the office at the smelter, men who, as a rule, take no interest in church affairs of any kind, pick it up and get absorbed in reading. He has seen this happen many times."

These are some of the comments we have received during the past month.

Of course we are encouraged by them and we want to share them with you. We are also encouraged by the fact that April brought in 1,440 new and 1,557 renewal subscriptions. From January 1st to May 1st, 1915, showed 3,527 new, and 7,170 renewal subscriptions—a total of 10,697. During the same four months of 1916 we received 3,563 new and 7,409 renewal subscriptions—a total of 10,972. Despite the claims which "the war" has had upon your sympathies and upon your pocket-books, more of you have elected to renew your subscriptions, and you have sent in more new names than last year! Do you wonder that we thank God for his goodness, and that we want you to share in the good news!



During the past month we have adopted a new form of subscription due statement. It has good news upon it. Just wait until your subscription falls due and you can see for yourself.



A number of inquiries have come to hand for subscription blanks suitable to distribute at gatherings of one sort or another. We have published two blanks which will do nicely for general distribution, and we shall be very glad to send them upon request.



There are still a number of dioceses without official representatives of THE SPIRIT OF MISSIONS. We are anxious to complete the list so that we may have some one in each diocese with whom we may advise. Some of our representatives have been selected by the diocesan president of the Woman's Auxiliary—this is the normal method—and their appointment confirmed by this office. Others have volunteered their services and have been working most acceptably. If your diocese has no representative, why not have one?

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### OUR LONELY MISSIONARIES

*By Harriet E. Burt*

The frontispiece in *THE SPIRIT OF MISSIONS* for September, 1915, presents the face of the Rev. Hachaliah Burt, who entered into his rest on the 8th of June of that year. Below is printed the statement, "During his entire ministry of more than forty-three years, he served as a missionary priest among the Sioux Indians of South Dakota." This present paper, prepared by Mrs. Burt, who for more than thirty years has made her home among these Indians, is a special message to our Auxiliary workers who are apt to think of missionaries in places remote to them as lonely, and a reminder as to Whose presence may fill the remotest and loneliest places with Divine companionship.

**I**SOLATION—a state of isolation? It has never been my experience to realize that state. What shall I write of it as those in civilization (which, perhaps, means where all the people are white) would look upon the conditions that have been mine for nearly thirty-six years?

Interested in the Indians from childhood, before I had ever seen one, circumstances brought me with my mother's family to Pine Ridge Agency, Dakota, and I soon began to wish I might sometime work for their education in one of Bishop Hare's schools. At this time, 1880, practically all the Pine Ridge Indians wore the Indian dress and nearly all lived in tents. There was not yet a church building on the reservation, nor a school. But the missionaries were there, and two years later I was married to one of them. And so I had my wish to live among the Indians, not in the way I had planned, but according to God's plan, as I have ever since believed.

We came to Crow Creek and for the first year and a half lived five miles out from the agency, where lived the agent and other employees with their families. But I never was lonely. Our Indian neighbors were all friendly, though few were

yet Christians. One dear girl always spent the night with me when Mr. Burt had to be away, and although our mutual vocabulary was exceedingly limited we enjoyed each other's company. She had been confirmed shortly before, and was in earnest. Through her influence all the other members of her large family were brought to Baptism. With the first money I paid Ellen for a day's work she immediately bought a Dakota Prayer Book.

The old man and his wife who had loaned a piece of their land for the church buildings soon began to call me daughter, and I am still sister to their children who are now old themselves and have grand-children. How could one feel lonely among such friends! When the old couple were baptized Mr. Burt asked me to name the wife, saying that he had chosen Jacob for the man's name. "Rachel, of course." I answered. "Hasn't he been devoted to her alone for nearly fifty years?" Her sister had been given him, too, but he sent her home in a few days, saying that he cared only for the one he already had. I know a number of cases like this here, the long life of devotion between a man and one wife.



Jacob was very lame since early manhood from being gored by a wounded buffalo in the hip or thigh.

Mr. Burt gave himself to the Indian work in 1872, and was ordained deacon that fall at the Santee Agency. For the next ten years he was a bachelor missionary, living as best he could, sometimes getting his own meals and sometimes boarding in an Indian family, sometimes living alone and sometimes having one or more Indian boys with him. During the winter of 1875-'76 he lived in a far-out camp on White River, Lower Brulé Reservation, without seeing a white person for three months, and getting his mail only once a month when the Indians went to the agency. This is where he made his best progress in learning to speak the language. Mr. Burt often recalled these days with pleasure, considering them the most interesting time of his life, and would be almost indignant when asked if he wasn't afraid or lonely.

A number of our missionaries have

married since coming into the work, and spent the remainder of their lives here, sending their children East for their education. The Rev. Mr. Cleveland moved to an Eastern parish with his five children, but the whole family were homesick for their prairie home and Indian friends. And when the question of education was settled, Mr. and Mrs. Cleveland and some of the children gladly returned to the Indian country. The oldest daughter came out for a visit last summer to the Rosebud Reservation, where her earliest years had been spent, and I heard her say that it seemed like her real home more than any other place. Two sons of the Rev. Mr. Clark, whose home since their infancy has been this same reservation, are following in his steps.

With perhaps one exception I have never heard any one in this work express a desire to leave it, but rather, happiness that their service for the Master is here among our Indians.

## THE MISSIONARY AND BOXES

*Also from Mrs. Burt*

**E**ACH year the Crow Creek missionaries and Indians have a very great deal for which to thank the Auxiliary. Each year there are enough gifts sent us for every one of our eighty odd boys and girls of the boarding school to receive at least two, the hundred and twenty little brothers and sisters at home to get a little garment and perhaps a toy, the grandmothers and grandfathers a comfortable skirt or shirt. Then the handkerchiefs, stockings, socks, mittens, wristlets, bags which come in some of the boxes make very nice gifts for the others. For these grown and married men and women we have

never asked gifts, yet when things are sent like the above, we are very glad to use them for this class. They are the workers of the Auxiliary and their husbands. It is not so much the value of the gift as the being remembered, and they do appreciate that.

We had such a very generous response to my appeal last year for petticoats and shirts for the old people, that we had enough left over for Christmas this year, 1916. This time I would like to mention especially the little boys under six. At that age they are placed in the government boarding school, where they remain nine months of the year till they are eigh-

teen. A hundred children are expected to be in the school next year, leaving about a hundred at home, most of them under six years old. Government supplies the needs of the school children. Most of our large boys have gone away to non-reservation boarding schools for Indians, leaving only six at the home schools, over fourteen years old. Most of the school children are from our Church families and, with the few Presbyterian boys and girls, form our large Sunday school. And all who are old enough attend the Dakota service in the morning and English in the evening. Thanks to the Auxiliary workers we are able to have a tree every Christmas for these children.

We are most fortunate in our present school force, from the superintendent down. He is always present at our Sunday-school and at least one service a Sunday. The industrial teacher has a class of boys, and one of the teachers a class of girls. All the others are ready to assist us in any way they can.

The Presbyterian children are as interested in the Easter offering as our own. Yesterday one of them brought a dollar for her box. My sister, whose home is here at the mission house, keeps the boxes for her class.

The Indians are generous givers as our reports on collections show. Two hundred mite boxes were not enough this year, and we asked for twenty more. This does not mean that every child has one. Some families take one for each child, others have only one for all, but there are always a few grown people who are interested enough in the children's Easter offering to take the boxes themselves. And we have nearly a dozen white families off the reservation, connected with our mission, to whom we send boxes every Lent. Many of the sums are small, but our children's offering last Easter was over \$100.

## A FAITHFUL COMMUNICANT

OUR Missionary at Flandreau, S. D., tells this story of the Church's oldest communicant there:

Last year's box was a great help to us, and a positive factor in helping preach the Gospel to the Dakotas of St. Mary's. Since receiving it our oldest Indian woman has passed away. She was not a full-blooded Indian, but was a white woman who was captured years and years ago by the savages and kept in their tribes and knew little or nothing of the English language. She was bent, toothless, diminutive, most repugnant in personal appearance. Yet a kinder heart never throbbed in human breast. In the midst of her impoverishment she managed to adopt and educate three children, supporting them by the toil of her fingers and by selling garden truck and denying herself of every joy of life save that of service.

Well, when the day of her funeral came, not only Indians came from far and near, but to the St. Mary's Mission came white people, well-to-do citizens of the city of Flandreau, two miles away, walking and in machines, to show their respect to this woman who, though she had never spoken a word of English to them, had been a living example of self-sacrifice in this community since the first early settler came. She was about eighty-five or ninety, always was present for Holy Communion, passed away repeating the Lord's Prayer in Dakota. The Christmas box of the Woman's Auxiliary provided her burial dress.

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## NEVER-HEARD-JANE

NOW

## HAVE-HEARD-JANE

All readers interested in the United Offering inquire about this story illustrated by charts.

## THE AUXILIARY AND BOXES

*From a report by Violet Hall,*

*Acting Corresponding Secretary of the Albany Branch*

IN a recent message Miss M. T. Emery thanked me for systematic helpfulness, and asked me to extend her gratitude to the entire Albany Auxiliary. No one knows better than this chief of ours that the corresponding secretary cannot prove helpful without the unflagging co-operation of the helpers. Our cause for congratulation is as wide as the diocese.

We all know what the personal boxes to the families of missionary clergymen and to the catechists mean,—when every article must be new and must include in the list a suit of clothing. Only the strong branches expect to undertake them at all, but one such sent during the half-year, and we are considering a second personal box, so that now all this serious obligation is reported at the Missions House as triumphantly met.

In mid-winter it seemed as though the earliest appeals for miscellaneous boxes sent out—those for the two Raleigh institutions and Gastonia mission—had been accepted with stirring generosity, but at the expense of later, quite as worthy suppliants. However, this has not proved true. While much the larger share of our bounty will go to Mrs. Hunter and to Mr. Harrison, who richly deserve everything we can possibly do for them, each of our assignments has now reached the “one or more helpful box” standard.

This is where the vital part of the report begins—the grace that made the beneficent *finale* possible.

While the Missions of St. Ann's and Standing Rock, the Blue Ridge Industrial School, Good Samaritan Hospital at Charlotte, N. C., and St. Mark's at Nenana, were dangling their united weight from my conscience in early

February, my mails were clogged with daily news of boxes to Gastonia and Raleigh. Dish towelling is an inexpensive material, and its fashioning requires merely unskilled labor. Moreover, Mrs. Hunter had asked for three or four hundred of these useful articles. For a fortnight or so there was a veritable dish-towel obsession. The outlook for box work seemed to resolve itself into headache for the secretary and dish-towels for Mrs. Hunter. Visions of the United Offering erecting another \$10,000 building merely to house them took substantial shape. It was all rather black.

And then—the Spirit of God moved upon the face of the troubled waters. God said: “Let there be light!” and there *was* light. From every part of the diocese it broke forth radiantly. Branches that had sent Christmas boxes to Gastonia or Raleigh pledged Easter boxes for St. Ann's or Blue Ridge; others suggested dividing their offerings between the favored and the less favored. “Anything that will help most” became a stimulating chorus.

One Auxiliary that longed for work among the Indians cheerfully made, instead, eighty new garments for St. Ann's. On the other hand, another that preferred the southern mountain field, forwarded a box of rare discrimination to the Indian Mission at Standing Rock, because at that time there was no other willing donor.

Interest in Alaska was instantaneous and practical. Miss Emery's plan of the single package for St. Mark's Hospital at Nenana found many subscribers, especially among the smaller branches. One of these has been working during Lent for a tea and a bazar after Easter, with a view to funds for



Alaskan hospital supplies. Several stronger Auxiliaries have made more comprehensive arrangements.

For some reason one assignment lagged. The Good Samaritan Hospital for colored people at Charlotte, N. C., with needs and scope identical with the popular St. Agnes' at Raleigh, found no sympathizers. Week after week the pathetic little appeals were futile. Finally all hope was abandoned. And then Hudson Falls sent the cheering news, they should divide their box for Gastonia with the Good Samaritan Hospital. A sequel still better followed. In another parish a colored man gave a splendid donation with the request only that it be used for work among his race. So three great barrels closely packed now offset the long neglect.

The last of these gripping anxieties overcome, there was leisure to realize that the dish-towel frenzy had quieted down at exactly the right moment; that probably not so many more than four hundred had been sent after all.

And, at any rate, they were not like fresh fruits—they would keep!

This report of the half-year's efforts must necessarily look forward as well as backward. For while I know positively of very many generous boxes that have been sent or are in the sending, it is not till the report cards give up their secrets that the real material value of the work can be estimated. The spiritual value; the submerging of will, the many-sided sacrifice of self may *never* be set down in earthly records. One heroic branch met for all day sewing from early December until well into Lent. Mission station worked for mission station; small isolated societies, only rendered inactive when roads were beyond question impassable, gathered together in blizzards, each to do its part in equipping "the mighty army" for that mysterious warfare where conqueror and conquered are alike victorious, and the most tumultuous battles are fought in the peace that passeth all understanding.

## THE ANNUAL MEETING OF THE NEW MEXICO BRANCH

One very great benefit which the women of the Church banded together in the Woman's Auxiliary to the Board of Missions have always derived, is from the exchange of experiences among the different branches. Few things can be more stimulating to a branch in an old diocese which has many difficulties to contend with, than to find from a missionary district, remote, wide extended, of small and scattered membership, such a statement of appreciation of the work of the Woman's Auxiliary and of a fine effort to come up to its ideal as the program and report of the Annual Meeting of the New Mexico branch give us.

We would remind our readers that the missionary district of New Mexico includes that part of Texas west of the Pecos River. It contains forty parishes and missions, of which eight are in Texas. The number of its clergy is twenty-three, its communicants are 2,129.

We gladly send the program and account of the meeting, hoping that they may be helpful in other branches where conditions are much the same and where it has not been easy to plan for a representative gathering of women, even once in the year. The meeting was held in St. Clement's Parish, El Paso, Texas.

## PROGRAM

## ST. CLEMENT'S, EL PASO

**T**UESDAY, May 2, 10 A. M., registration; 10.30, Holy Communion, sermon; 11.30, roll call, addresses of welcome and response; 12 noon, mid-day prayers, reports of secretary, treasurer and United Offering custodian and Junior secretary; 12.30 P. M. luncheon; 2 P. M., Bishop's address to convocation; 3 P. M., (1) Papers: "What can the Woman's Auxiliary do to enlist the young women of the Church for work in the mission field?" (2) "Our girls and the future." Address, "The Church's work among the Indians." 8 P. M., Informal reception.

Wednesday, May 3, 7 A. M., Holy Communion; 9.30, morning prayer; 10, quiet hour; 11, minutes, roll call, reading of constitution and election of officers; 11.30, discussion: "Is a Woman's Auxiliary practical in a mission or small parish?"; 12 noon, prayers and general discussion on the Provincial Synod and our relation to it; 12.30, luncheon; 2 P. M., Sunday school conference; 4, instruction by the Bishop on the Corporate Communion and United Intercessions; 8, evening prayer, addresses by laymen.

Thursday, May 4, 7 A. M., Holy Communion; 9.30, morning prayer; 10, minutes, roll call and new business; 10.30, papers: (1) "How can the Woman's Auxiliary get in touch with isolated communicants?" (2) "The Church Periodical Club and its work." 12, prayers and discussion: "The General Convention and our relation to it"; 12.30, luncheon; 2 P. M., papers: (1) "The place of prayer in the life of the Woman's Auxiliary"; (2) "The United Offering, the expression of our thankfulness." 3 P. M., Review of SPIRIT OF MISSIONS and current events; practical demonstration.

## MEETINGS

The first annual meeting of the Woman's Auxiliary of the District of New Mexico, which includes Texas west of the Pecos River, is over, and I want to express to our officers at the Church Missions House my most gracious appreciation of their ready help through the whole year of preparatory effort.

I think it is generally conceded that our meeting was a success. When I gave Bishop Howden a copy of the program, and said to him, "This is our program, Bishop Howden, and here are the delegates."—twenty-four women, *eighteen from out of town and six from El Paso*—he said to me, "You have done well," and I felt very happy. I had heard so many discouraging reasons why such a meeting was an absolute impossibility, it really gave me great pleasure to extend to the delegates a hearty and personal welcome, as my hopes were realized, my prayers answered and my faith in the women themselves fully justified. The clergy were very courteous and very generously endorsed my efforts. Our diocesan secretary, who is also our United Offering custodian, was helpful in a splendid manner, with her experience and her appreciative reception of every suggestion. The women of the El Paso branch backed every effort of the year, and at their annual meeting last Tuesday relieved me of the responsibility of the parish work, by electing a new president and secretary.

At the election of district officers a corresponding secretary was elected, the former corresponding secretary continuing as recording secretary. The United Offering custodian's report shows \$400 on deposit, with one more in-gathering before the offering is presented. I enclose a list of delegates and alternates. A motion was made and carried, that "if for any reason these ladies are not at St. Louis, any others from our district who are ac-

tive members of the Woman's Auxiliary, not exceeding five in all, be empowered to act." Having no definite instructions as to the number of delegates who may attend the Provincial Woman's Auxiliary at the time of the Synod meeting, only two were appointed. More can be appointed later if we find we are entitled to send them. On Thursday under New Business committees were appointed who reported later and the reports were adopted. On Thursday also, in place of the usual mid-day prayer, we said the Litany for Missions, although we had to dispense with a clergyman, and we all felt helped and encouraged, and all of the delegates asked for copies of the Litany which had been sent us from the Missions House. The question of a working expense fund was considered and provided for by a finance committee, but of course this will not be available for some time, and in the meantime we need money for extension work. The One Day's Income letter was considered and copies distributed. I am sorry, however, that not much enthusiasm was shown with regard to it, although the delegates agreed to present it for the consideration of their branches.

I think it a remarkable record that every topic on the program was presented, and considerable intelligent discussion showed the awakening interest in our district, but I think perhaps the feast of good things was a little too much. We were all very tired. Some of the papers were splendid, and if they can be of help to any other new branch we shall be very glad to pass them on. The leaders of the discussion talked very forcefully and brought out very interesting questions and answers.

Again I thank the Auxiliary officers at the Church Missions House for their ever ready help and advice to which is largely due the awakening interest in the Woman's Auxiliary throughout the District.

## THE REPORT OF THE COMMITTEE ON RESOLUTIONS

The Committee on Resolutions presents the following:

Be it resolved that the Woman's Auxiliary of the District of New Mexico and Texas West of the Pecos River recommends that each branch in the district hold two Corporate Communion services during the year, on the first Sunday in October and on the Second Sunday after the Epiphany, and urge the branches to comply with the recommendation of the national organization (see page 76 of Hand Book) that at every Communion service in the parish church two members at least shall attend to present, in behalf of all, that Offering most precious in the Heavenly Father's sight.

Be it also resolved that the district organization further recommend that each branch in this district appoint three members for each Sunday in the month to meet together for intercessory prayer for a few minutes between Sunday-school and morning prayer, with these objects: The Bishop and his special needs, the clergyman and his needs, the sick and those in trouble and the Woman's Auxiliary and its officers.

That, whereas, the hope of the Church and the race lies in the youth of the Church,

Be it resolved, that the mothers in the Woman's Auxiliary and members of the Woman's Auxiliary who are in touch with girls in schools or in Sunday-school classes make an earnest and sustained effort to influence our girls and young women for missions; where possible, forming branches of the Junior Department, and, where this is impracticable, seeing that interest in missions is promoted by talks, reading or study.

This third resolution was presented by the Junior Department:



## THE JUNIOR PAGE

### FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF NEWARK

*Mrs. S. V. B. Brewster, 108 Glenwood Avenue, East Orange, N. J., President;  
Miss Charlotte Sawyer, Llewellyn Road, Montclair, N. J., Secretary.*

OUR Junior Department is organized with a president, a vice-president for each of the five archdeaconries, and also for Section I; a secretary and treasurer. A conference for leaders occurs once a month, at which a short business meeting precedes the message of some active worker of the Church. For the Juniors, mass meetings are held in different parts of the diocese, in October and May.

*Section I.* Each branch of this section holds its annual service at Whitsun-tide, when their gifts are offered, and the members are made to feel directly helpful in the Church's work.

*Section II.* At the first meeting of our branch, we set before ourselves the word "Progress," each letter of the same to stand for a step in our development: P, prayer; R, reverence; O, obedience; G, gentleness; R, respect; E, earnestness; S, sincerity; S, study. (*Grace Church, Newark.*)

We have a system of "Probation." This means that each girl must come to three meetings, express an earnest desire to become a member, and prove herself capable of usefulness, after which she is given a card of membership.

When our Juniors begin work on the Christmas box each Junior is given the names of two children for whom she is to make her presents. While the work is going on, each Junior wears the names of her children pinned on her dress. She is encouraged to talk about her children, and when the box

is packed she ties up their presents, which makes it all seem more really Christmas giving, and each child is quite attached to her unseen friends. (*Christ Church, Newton.*)

We have a missionary box large enough to accommodate the activities of all the parish branches, the Juniors doing the simple sewing. When the box is packed all the different departments come together, and this seems to produce a strong unifying effect. (*St. Andrew's, South Orange.*)

The children are entirely responsible for the financial affairs of our branch, voting on the objects to be helped, and the child-treasurer running the bank account, signing the checks herself. (*St. Peter's, Essex Fells.*)

*Section III.* The girls in our branch are quite responsible for all the work we do, the leader giving her advice only when it is absolutely needed. During the autumn we work for a Christmas box; during the season from Christmas to Lent we have some senior diocesan officer talk about the various branches of missionary work; during Lent we have a mission study class; after Easter we give an entertainment in order to raise funds. (*Grace Church, Orange.*)

During Lent nearly all our branches have laid great emphasis upon mission study. The books used were "Welfare," "Around the World with Jack and Janet," "Conquerors of the Continent," "Then and Now."

# A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

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| <p><b>Devotional</b></p> <p>50 Prayers for Missions.<br/>51 A Litany for Missions.<br/>52 Mid-Day Intercessions for Missions.<br/>54 Mid-Day Prayer Card.</p> <p><b>Alaska</b></p> <p>800 The Borderland of the Pole.</p> <p><b>Brazil</b></p> <p>1400 *Our Farthest South.</p> <p><b>Canal Zone</b></p> <p>M. 1 The Canal Zone.</p> <p><b>China</b></p> <p>200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)<br/>202 Investments in China.<br/>205 We Have It! (St. Mary's Hall.)<br/>210 Developing Chinese Womanhood. (Report of St. Mary's Hall.)<br/>247 Practical Ideals in Medical Missions. 5c.<br/>268 A Year at Boone University.<br/>271 A Year at St. John's University, Shanghai.<br/>272 St. John's University, Shanghai.<br/>M. 6 At the Close of Day.<br/>M. 7 A Summer Day in a Chinese Dispensary.</p> <p><b>Cuba, Porto Rico and Haiti</b></p> <p>500 In the Greater Antilles.</p> <p><b>Honolulu</b></p> <p>1007 The Cross Roads of the Pacific.</p> <p><b>Indians</b></p> <p>600 The First Americans.</p> <p><b>Japan</b></p> <p>300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)<br/>301 What Shall the Future Be? (St. Agnes' School, Kyoto.)<br/>302 Five Reasons for St. Paul's University, Tokyo.<br/>326 How to Win Japan and Where to Begin.<br/>327 "Help Wanted." (St. Margaret's School, Tokyo.)</p> <p><b>Liberia</b></p> <p>100 Our Foothold in Africa.</p> | <p><b>Mexico</b></p> <p>M. 3 A Year in Mexico.</p> <p><b>Negroes</b></p> <p>700 The Church Among the Negroes.</p> <p><b>The Philippines</b></p> <p>407 The Cross, the Flag and The Church. J.M. 1. From Head-Axe to Scalpel.</p> <p><b>United States</b></p> <p>M. 4 A Year in South Dakota.<br/>M. 5 A Year in New Mexico.</p> <p><b>The Forward Movement</b></p> <p>A complete set of Forward Movement leaflets will be sent on application.</p> <p><b>Educational Department</b></p> <p>Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.<br/>3055 Catalogue of Publications.<br/>3071 The Library of the Church Missions House.</p> <p><b>The Sunday-school</b></p> <p>1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.<br/>2 A Litany for Children.<br/>5 Two Experiments with the Lenten Offering.</p> <p><b>Miscellaneous</b></p> <p>The Missionary Story of the General Convention.<br/>900 The Church's Mission at Home and Abroad. Bishop Lloyd.<br/>912 Four Definitions.<br/>913 Concerning "Specials."<br/>914 The Board of Missions and Special Gifts.<br/>941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?<br/>944 Women in the Mission Field.<br/>946 How to Volunteer.<br/>956 The Why and How of the Missionary Budget.<br/>969 The Church and the World.<br/>970 Why Believe in Foreign Missions?<br/>978 *At Home.<br/>979 *Abroad.<br/>980 *Everywhere.</p> |
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## THE WOMAN'S AUXILIARY

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| <p>W.A. 1. A Message from the Triennial.<br/>W.A. 2. To Treasurers.<br/>W.A. 4. Collects for Daily Use.<br/>W.A. 8. The Power of the Weak.<br/>W.A. 10. Prehistoric Days.<br/>W.A. 13. How Can I Help?<br/>W.A. 14. Why Should I Be a Member?<br/>W.A. 16. A Bit of History, 5c. each.<br/>W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.<br/>W.A. 21. A War Message.<br/>W.A. 22. Borrowed Suggestions.</p> <p><b>United Offering</b></p> <p>W.A. 100. Resolution and Prayer Card.<br/>W.A. 102. Who Gave It?<br/>W.A. 103. Verses: "The Little Blue Box."<br/>W.A. 104. *Our United Offering Missionaries Again.<br/>W.A. 105. The Mighty Cent.<br/>W.A. 107. The Churchwoman's Offering of Romance.<br/>W.A. 111. An Ideal.<br/>W.A. 112. A United Offering Reminder.</p> | <p>W.A. 113. Helps for United Offering Treasurers.<br/>W.A. 114. Important Reminders.</p> <p><b>The Junior Department</b></p> <p>W.A. 200. The Junior Collect.<br/>W.A. 201. What the Junior Department Is.<br/>W.A. 202. One Army—Two Departments.<br/>W.A. 203. Membership Card, 1c. each.<br/>W.A. 205. Section II. How the J. D. Helps.<br/>W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.</p> <p>W.A. 250. Section II. The United Offering.<br/>W.A. 251. Section III. The United Offering of 1916.<br/>W.A. 252. Someone's Opportunity.</p> <p><b>The Little Helpers</b></p> <p>W.A. 300. The Origin of the L. H.<br/>W.A. 301. The L. H.; Directions.<br/>W.A. 302. L. H.'s Prayers.<br/>W.A. 303. Membership Cards, 1c. each.<br/>W.A. 304. Letter to Leaders for 1915-1916.<br/>W.A. 310. Letter to Members for 1915-1916.</p> |
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# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to May 1st, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to May 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to May 1st, 1916
<b>PROVINCE I</b>			<b>PROVINCE IV</b>		
Connecticut .....	\$57,254	\$22,921.64	Alabama .....	\$7,629	\$980.53
Maine .....	4,989	1,047.34	Atlanta .....	5,675	1,559.35
Massachusetts .....	81,891	44,881.33	East Carolina .....	3,896	3,959.18
New Hampshire .....	6,567	2,044.32	Florida .....	5,028	2,078.08
Rhode Island .....	23,239	11,467.24	Georgia .....	4,636	1,009.29
Vermont .....	4,462	1,998.54	Kentucky .....	8,426	3,087.84
W. Massachusetts ..	15,617	5,647.86	Lexington .....	2,561	1,214.04
	\$194,019	\$90,008.27	Louisiana .....	8,587	3,300.76
<b>PROVINCE II</b>			Mississippi .....	5,622	1,953.86
Albany .....	\$27,201	\$9,781.01	North Carolina .....	6,954	3,123.71
Central New York ..	24,577	7,879.63	South Carolina .....	8,820	4,116.57
Long Island .....	65,210	12,924.28	Tennessee .....	7,510	1,710.74
Newark .....	44,770	16,600.79	Asheville .....	2,683	835.91
New Jersey .....	31,765	9,019.71	Southern Florida ..	2,194	671.55
New York .....	282,507	110,900.67		\$80,221	\$29,601.41
W. New York .....	29,709	8,322.08			
Porto Rico .....	268	25.00			
	\$506,007	\$175,453.17			
<b>PROVINCE III</b>			<b>PROVINCE V.</b>		
Bethlehem .....	\$20,438	\$5,304.71	Chicago .....	\$47,252	\$11,911.35
Delaware .....	5,180	3,115.73	Fond du Lac .....	3,824	1,003.52
Easton .....	2,764	547.07	Indianapolis .....	4,681	1,436.92
Erie .....	6,880	1,490.87	Marquette .....	2,490	871.22
Harrisburg .....	11,464	3,451.96	Michigan .....	16,888	9,199.17
Maryland .....	34,828	12,086.56	Michigan City .....	2,458	492.11
Pennsylvania .....	148,737	71,384.00	Milwaukee .....	11,077	1,890.39
Pittsburgh .....	25,433	10,243.51	Ohio .....	25,278	9,117.46
Southern Virginia ..	18,663	4,854.88	Quincy .....	2,635	886.64
Virginia .....	15,112	11,298.47	Southern Ohio .....	15,698	6,500.94
Washington .....	23,750	12,416.49	Springfield .....	3,114	547.48
W. Virginia .....	6,822	2,677.25	W. Michigan .....	6,888	1,613.90
	\$320,071	\$138,871.50		\$142,283	\$45,471.10



DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to May 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to May 1st, 1916
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$9,198	\$1,137.70	California .....	\$13,756	\$1,470.79
Duluth .....	3,404	751.86	Los Angeles .....	15,045	2,321.84
Iowa .....	8,570	1,668.52	Olympia .....	5,176	409.17
Minnesota .....	16,772	2,476.52	Oregon .....	4,087	968.56
Montana .....	5,022	1,012.65	Sacramento .....	2,492	237.93
Nebraska .....	4,124	1,461.40	Alaska .....	1,007	371.02
North Dakota .....	2,166	443.50	Arizona .....	1,139	372.50
South Dakota .....	3,463	1,047.44	Eastern Oregon .....	706	44.15
Western Colorado ..	664	172.87	Honolulu .....	2,011	.....
Western Nebraska ..	1,452	640.75	Idaho .....	2,094	382.58
Wyoming .....	2,158	406.07	Nevada .....	765	263.41
	\$56,993	\$11,219.28	San Joaquin .....	1,227	451.49
			Spokane .....	2,420	357.61
			Philippines .....	484	211.43
			Utah .....	1,002	393.40
				\$53,411	\$8,275.88
PROVINCE VII.			Anking .....	\$194	18.24
Arkansas .....	\$3,514	\$461.99	Brazil .....	242	67.25
Dallas .....	3,330	708.40	Canal Zone .....	194	194.67
Kansas .....	4,640	801.32	Cuba .....	814	55.66
Missouri .....	13,362	5,225.27	Haiti .....	...	5.00
Texas .....	6,496	3,395.01	Hankow .....	242	.....
West Missouri .....	4,929	882.11	Kyoto .....	155	.....
West Texas .....	2,403	387.62	Liberia .....	406	488.64
Eastern Oklahoma ..	1,216	530.15	Mexico .....	406	100.00
New Mexico .....	1,068	730.10	Shanghai .....	242	62.45
North Texas .....	691	442.45	Tokyo .....	319	30.45
Oklahoma .....	1,158	571.94	European Ch.s .....	1,624	107.50
Salina .....	853	271.58	Foreign Miscel. ....	.....	2.42
	\$43,660	\$14,407.94		\$4,838	1,132.28
			Miscellaneous .....	.....	1,158.34
			Total .....	\$1,401,278	\$515,599.77

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1916 TO MAY 1	1915 TO MAY 1	INCREASE	DECREASE
1. From congregations .....	\$377,096.30	\$456,777.65	.....	\$79,681.35
2. From individuals .....	53,158.36	95,222.72	.....	42,064.36
3. From Sunday-schools .....	20,082.81	118,221.03	.....	98,138.22
4. From Woman's Auxiliary .....	65,261.70	80,720.89	.....	15,459.19
5. From interest .....	104,069.61	62,521.30	\$41,548.31	.....
6. Miscellaneous items .....	5,126.09	7,400.67	.....	2,274.58
Total .....	\$624,794.87	\$820,864.26	.....	\$196,069.39
7. Woman's Auxiliary United Offering .....	48,000.00	48,000.00	.....	.....
Total .....	*\$672,794.87	\$868,864.26	.....	\$196,069.39

\* Easter fell nineteen days later this year than last year. Therefore we have had that much shorter time this year in which to receive the Sunday-school Lenten Offerings. Making adjustment for this the decrease to May 1st would be \$97,931.17. Again, to May 1st we received for the "Emergency Fund" last year \$96,474.82. For the "One Day's Income Fund" this year \$19,138.62. This accounts for \$77,336.20 of the decrease. Delayed remittances from Parishes through Easter falling later probably accounts for the remainder of the decrease, \$20,594.97.

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO OCTOBER 1ST, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad .....	\$1,633,962.57
Total receipts to date applicable on appropriations .....	672,794.87
Amount needed before September 30th, 1916 .....	\$961,167.70

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